Qurb-e-Deedar

Closeness to the Vision of Allah

English Translation with Persian Text

Author

Sultan-ul-Arifeen

Sultan Bahoo



Translated

Mrs. Ambreen Moghees Sarwari Qadri

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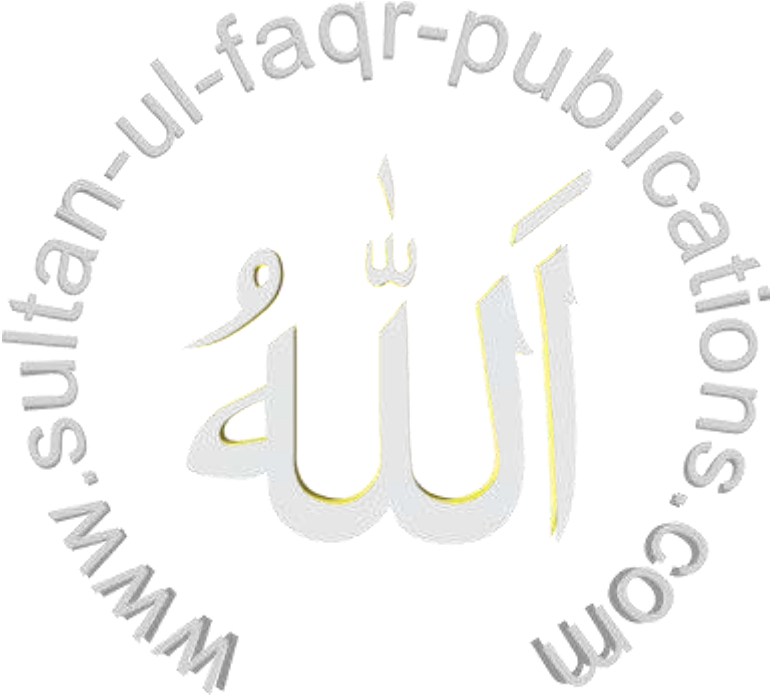
Dedicated to my Spiritual Guide

SULTAN-UL-ASHIQEEN

SULTAN MOHAMMAD NAJIB-UR-REHMAN

Without his favour and kindness

I am nothing



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PREFACE

Sultan Bahoo's treatise *Qurb-e-Deedar* literally meaning "Closeness to the Vision of Allah" is one of his exceptional books. It is based upon the Divine secrets which are not discussed in any of his other books. The book contains spiritual beneficence for every reader and seeker of Allah who reads it with perfect faith and reverence. He expresses the grandeur of the book in these words;

- This book is a messenger for the Saints and is the Saint of all Saints. It gives the right answers about truth and falsehood and contains the essence of gnosis of Allah and the path of Faqr. The comprehensive detail of guidance about righteousness is also present in it. It grants complete observation of the veritable light of contemplation of *Ism-e-Allah Zaat* and the special theophanies and also bestows the real favour of closeness of Allah. The blessings gained from it are infinite.

Sultan Bahoo has left grand spiritual treasure for the seekers of Allah in the form of his Divine books. All his books are in Persian language as it was prevailing in his era. To transfer this treasure to the new generation, it is inevitable to translate his books into Urdu and especially English-the international language of this age. My spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, the spiritual descendant of Sultan Bahoo and the present spiritual leader of his *Sarwari Qadri* order has taken upon himself the precious responsibility and bestowed the privilege upon me to translate the books in English. Sultan-ul-Ashiqeen is the *Mujadid* (The Reviver) of Islam and the Universal Divine Man of this era. He has taken revolutionary steps to spread the teachings of Faqr which is the real soul of Islam.

To translate *Qurb-e-Deedar*, I am benefitting from its Persian text deduced by my fellow disciple Fatima Irfan Sarwari Qadri who translated it in Urdu in October, 2017. For deducing correct

Persian text, she was provided following scripts of *Qurb-e-Deedar* by our honourable spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman;

1) Manuscript by Mohammad Bakhsh son of Allahdita, written in *Shabaan*[1], 1371 H
2) Manuscript present in the department of Persian, Government College University Lahore, writer unknown
3) Printed script of *Qurb-e-Deedar* present with its Urdu translation by Doctor K.B Naseem published in March, 1996.

I cross checked the text from these scripts and proofread it before translating. I am truly thankful to Fatima Irfan Sarwari Qadri for allowing me to use the script. I am also thankful to Mohammad Rashid Gulzar Sarwari Qadri for composing the Persian text and Mohammad Ahsan Ali Sarwari Qadri for composing the Arabic text and rechecking its translation. I would also like to thank my spouse and fellow disciple Mohammad Moghees Sarwari Qadri for proofreading the book and giving suggestions to improve it.

Translation of any book of Sultan Bahoo would not have been possible without the spiritual beneficence and guidance of my spiritual guide Sultan Mohammad Najib-ur-Rehman. May Allah confer highest spiritual levels upon him and success in his mission of spreading the teachings of Faqr. Allah may also make this book a source of guidance for the seekers of Allah. Ameen

Lahore
March, 2018

Mrs. Ambreen Moghees Sarwari Qadri
M.A. Mass Communication
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[1] Eighth month of Islamic calendar

SHORT BIOGRAPHY OF SULTAN BAHOO

Sultan-ul-Arifeen Sultan Bahoo was born on Thursday, the 1st of *Jamadi-us-Sani*[2] in 1039 H (17 January, 1630 A.D) at dawn, in the reign of Mughal emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the *Awan* tribe of the progeny of Ali Ibn Abi Talib. *Awan* are Ali's children from wives other than Fatima bint Mohammad. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of annihilation in *Hoo*[3], his name Bahoo (One with *Hoo* هُو) was revealed to her.

Sultan Bahoo says:

نام باھوؒ مادر باھُوؒ نہاد
زانکہ باھُوؒ دائمی با ھُو نہاد

Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with *Hoo* هُو.

Sultan Bahoo was a Saint by birth. He remained engrossed in heavenly experiences and doubtless revelations from his early age. Sultan Bahoo gained his early mystic education from his mother. A non-Muslim would immediately recite the Islamic creed and accept Islam if his eyes fell upon the luminous face of Sultan Bahoo, such was the intensity of Divine theophanies radiating from him.

---

[2] 6th month of Islamic calendar
[3] The Divine Essence

Sultan Bahoo states in his books, “I searched for a spiritual guide for thirty years but in vain”. It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s vision, he was wandering in the suburbs of Shorkot when Ali Ibn Abi Talib came and took him to the Mohammadan Assembly where the People of Cloak, the Rashidun Caliphs and Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took oath of allegiance at the sacred hand of Prophet Mohammad who entrusted him to Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his spiritual guide in his books. He says, “When Ghawth-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till the eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took oath of allegiance at the hand of Shaikh Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of Faqr to Sultan Bahoo in just a single meeting.

The splendour of Sultan Bahoo is beyond anyone’s speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, “The Holy Prophet has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, alive or dead and he has titled me as *Mustafa Sani* (Mustafa the second) and *Mujtaba Akhir Zamani* (Mujtaba of the last era) with his pearl divulging tongue.” **(Risala Roohi Sharif)**

The spiritual order of Sultan Bahoo is the *Sarwari Qadri* order. The *Qadri* order reaches Prophet Mohammad through Shaikh Abdul Qadir Jilani. There are two offshoots of *Qadri* order; *Zahidi Qadri* and *Sarwari Qadri*. Sultan Bahoo declares only the *Sarwari Qadri* order the proper and real *Qadri* order. He says:

- *Qadri* order has two off shoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command

over contemplation of *Ism-e-Allah Zaat*. When he blesses the seeker with the spiritual education and Divine guidance through *Ism-e-Allah Zaat*, he grants him the status equal to his own on the very first day. The seeker becomes indifferent and independent of all needs, his attention remains focused only on the Truth. Hence, gold and soil become equal for him. On the contrary, the follower of *Zahidi Qadri* order has to devote at least twelve years to very hard mystic struggles, so much so that his stomach remains empty. After twelve years, he becomes eligible to be present before Shaikh Abdul Qadir Jilani and attains the status of a *Majdhub*[4] devotee, while the status of a *Sarwari Qadri* is that of a beloved devotee. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of *Sarwari Qadri* spiritual guide and devotees in these words:

❖ What is the initial level of a *Sarwari Qadri*? It is that the perfect *Sarwari Qadri* spiritual guide drowns the true seeker of Allah in the Divine light of gnosis of Allah and grants him the presence of the Mohammadan Assembly just by his glance or by the contemplation of *Ism-e-Allah Zaat* or by the invocation of Islamic creed or by his spiritual attention. This is the first day lesson of the *Qadri* followers. The spiritual guide who neither knows this lesson nor takes his disciples to the Mohammadan Assembly is not the perfect *Qadri* spiritual guide. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بوَد من حاضرم　　ز ابتدا تا انتہا، یک دَم بُرم

طالب بیا! طالب بیا! طالب بیا!　　تا رسانم روزِ اوّل باخدا

[4] The Arabic mystic term which refers to the one who cannot tolerate the effects of theophanies and loses his senses. Hence, due to his lost and absorbed state, does not follow sharia properly, neither progresses on the spiritual journey.

Meaning: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' seeker of Allah! I can take you to Allah on the very first day.

Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine Unity, even then he has written 140 books. All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of the Divine knowledge. He proclaims that if anyone could not find a spiritual guide, his books will prove to be a medium for him to reach the perfect *Sarwari Qadri* spiritual guide who will take him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If the reader continues reading them with complete faith and true intentions, he will be guided towards the perfect *Sarwari Qadri* spiritual guide who is the real spiritual successor of Sultan Bahoo in the present age.

Urdu Translations of Sultan Bahoo's following books are available in the market:

(1) Abyat-e-Bahoo (Punjabi Poetry) (2) Dewan-e-Bahoo (Persian Poetry) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (Kalan) (6) Kaleed-ul-Tauheed (Khurd) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr (Khurd) (13) Mahak-ul-Faqr (Kalan) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Laqa

(Khurd) (19) Fazal-ul-Laqa (Kalan) (20) Miftah-ul-Arifeen (21) Noor-ul-Huda (Khurd) (22) Noor-ul-Huda (Kalan) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (this book is also known as Hujjat-ul-Asrar).

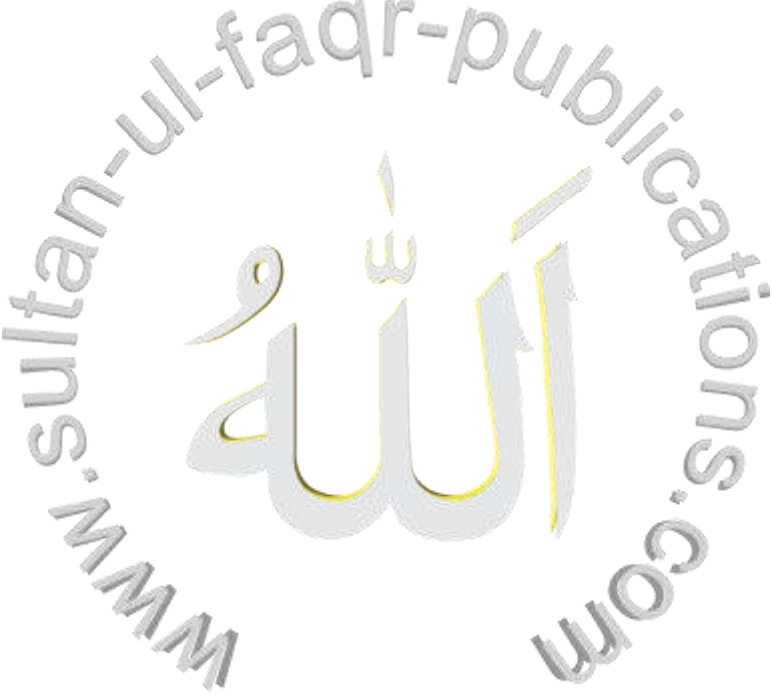
Among these, following books have been translated in English by Sultan-ul-Faqr Publications:

1) Risala Roohi Sharif (The Divine Soul)
2) Kashf-ul-Asrar (Revelation of The Divine Secrets)
3) Ganj-ul-Asrar (The Treasure of Divine Secrets)
4) Shams-ul-Arifeen (The Enlightening Sun for the Knowers of Allah)
5) Sultan-ul-Waham (The Sultan of Communication with Allah)
6) Ain-ul-Faqr (The Soul of Faqr)
7) Ameer-ul-Kaunian (The Master of Worlds)
8) Mohkim-ul-Fuqara (The Strength of Faqeers)
9) Kaleed-ul-Tauheed (Kalan) (The Key of Divine Oneness (Detailed))

Sultan Bahoo has not used the conventional terms of sufism or mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books, he lays emphasis on acquiring Faqr under the guidance of a *Sarwari Qadri* spiritual guide. He declares the invocation and contemplation of *Ism-e-Allah Zaat* the key to ultimate sanctity and purgation of soul after which the soul is blessed with the vision of Allah and presence in the Mohammadan Assembly, which are the most elevated spiritual stations.

Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of Faqr for the future guidance of

seekers, so on the 1st of *Jamadi-us-Sani* in 1102 H (1st March, 1691 A.D) he passed away without transferring the Trust to anyone. Afterwards, Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The shrine of Sultan Bahoo is in Jhang, Pakistan. His death anniversary is held on the first Thursday of *Jamadi-us-Sani*.[5]



[5] To read the complete biography and teachings of Sultan Bahoo please read the books *"Shams-ul-Fuqara"* and *"Mujtaba Akhir Zamani"* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, or their English versions titled as *"Sultan Bahoo-The Life and Teachings"* and *"The Spiritual Guides of Sarwari Qadri Order"* respectively. His complete biography is also compiled by Sultan Mohammad Najib-ur-Rehman by the title *"Sultan Bahoo"*.

QURB-E-DEEDAR

ENGILSH TRANSLATION

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Most Merciful, the Most Beneficent.

اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعٰلَمِیۡنَ خَالِقِ کُلِّ مَخۡلُوۡقَاتٍ وَرَازِقِ کُلِّ مَرۡزُوۡقَاتٍ لَمۡ یَزَلۡ وَلَا یَزَالُ لَآ اِلٰہَ اِلَّا ھُوَ لَیۡسَ فِی الدَّارَیۡنِ اِلَّا ھُوَ ط

Meaning: All praises belong to Allah, the Sustainer and Creator of every creation, the Provident, the Immortal and the Eternal. None is worthy of worship except *Hoo* (the Divine Essence) and nothing is (permanently) present in all the realms but *Hoo*.

Eulogies for Prophet Mohammad peace be upon him, who is the eternal guide and intercessor of his miserable nation. He is the pride of all the Prophets.

شد ہر یکی را صورتش نور از نبیؐ
نور حاضر نور شد عارف ولی

Meaning: Everyone is created from the Divine light[6] of Prophet Mohammad. When one returns to that light, one converts to Divine light and becomes the Mystic.

نور نبیؐ از نور اللہ لازوال
مشتاق مخلوقات بر نورش جمال

Meaning: The light of Mohammad manifested from the eternal light of Allah that is why the whole creation is fond of the light of his Divine beauty.

[6] *Nur*. For detail refer to Explanation of Terminologies (5)

حَسُنَتْ جَمِيْعُ خِصَالِهٖ صَلُّوْا عَلَيْهِ وَاٰلِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ وَ اَزْوَاجِهٖ وَ اَصْحَابِهٖ وَ اَهْلِ بَيْتِهٖ اَجْمَعِيْنَ ط

Meaning: Beautiful are all the attributes of Prophet Mohammad, salutations and blessings upon him, his Family, respected wives, Companions and the People of Cloak[7].

The writer of this book, Fakir[8] Bahoo *Sarwari Qadri*[9] *Awaisi*[10] is the pupil of *Rehman*[11], inherently devoted slave of perfect Mystics and is the beloved seeker of Allah having no desires. He is the son of Bazayd Mohammad, belongs to the tribe of *Awan* and is the resident of *Qila Shore*. He has presented a touchstone in the form of this book to distinguish between the men of falsehood and the men of truth, the emulators and the men of Divine Oneness[12], imperfects and perfects as well as the unaccomplished and the proficient.

This book is a messenger for the Saints and is the Saint of all Saints. It gives the right answers about truth and falsehood and contains the essence of gnosis[13] of Allah and the path of Faqr[14]. The comprehensive detail of guidance about righteousness is also present in it. It grants complete observation of the veritable light of contemplation[15] of *Ism-e-Allah Zaat*[16] and the special theophanies

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[7] English phrase for the Arabic phrase *Ahl al-Bayt* which means "People of the Prophet's house" and refer to the five most sacred entities; the Holy Prophet himself, his loving daughter Fatima, her husband Ali Ibn Abi Talib and their beloved sons Hassan and Husayn. (14)

[8] The Saint of highest level who travels the path of Faqr and accomplishes in it reaching its final level stated in the Hadith, "When Faqr is accomplished that is Allah."

[9] *Sarwari Qadri* is the spiritual order of Sultan Bahoo which starts from the Holy Prophet and reaches Sultan Bahoo through Shaikh Abdul Qadir Jilani.

[10] *Awaisi* way also refers to *Sarwari Qadri* way

[11] Attributive name of Allah meaning; "The most Compassionate and Merciful"

[12] *Tawhid* (7)

[13] *Marifa* (8)

[14] The path to vision and union of Allah

[15] Refers to mystic term *Tasawur* (2)

[16] *Ism-e-Allah Zaat* is translated literally as "the personal name of Allah" and it refers to the name اَللّٰهُ. It represents all the Divine attributes and the Essence. It is the most powerful name of Allah as it includes the powers of all other attributive names of Allah.

and also bestows the real favour of closeness of Allah. The blessings gained from it are infinite such as spiritually effective attention, power of concentration, spiritual authority, knowledge of mysticism, the beneficent invocation[17] and reflection[18], annihilation of the inciting self[19], presence of the Mohammadan Assembly, privilege of meeting with the Holy Prophet during meditation[20], the levels of separation[21] and isolation[22], Divine presence, inspirations from Allah, inspirational conversation with Allah, efficacy of sight, power of all-seeing, final destination of the righteous way and the powerful breath like Christ with which he used to give life to the dead by saying قُمْ بِاِذْنِ اللّٰہ *Qum Bi-Iznillah* meaning "Rise by the command of Allah". This book is a medium towards the Holy Prophet and is like Khidr, the eternal guide. It is dominant, inwardly as well as outwardly, and perfectly complies with Quranic injunctions and the *Ahadith*[23]. It informs about all the spheres of earth and skies and takes its reader to the level of annihilation and immortality with Allah.

This book is titled as *"Qurb-e-Deedar"* meaning "Closeness to the vision of Allah". It drowns in the Divine Oneness as it is the light of Divine Essence and the source of vision of Lord for a *Sarwari Qadri* disciple. Hence, it is also named as the perfect key of totality. If through the inward way, the blessings of the closeness of vision of Allah, light of Divine Essence, the spiritual level of "None but Allah", becoming desirable in the court of Allah, presence of the Mohammadan Assembly and other such spiritual levels could not be achieved by the power of contemplation of *Ism-e-Allah Zaat*, all the travellers of this way would have gone astray.

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[17] Refers to mystic term *Dhikr* (10)
[18] Refers to mystic term *Fikr* (16)
[19] Refers to *Nafs* (18)
[20] Refers to mystic term *Muraqaba* (12)
[21,22] Refer to mystic terms *Tajrid* and *Tafrid* respectively (17)
[23] Plural of Hadith, the sayings of the Holy Prophet

ہر کہ منکر می شود زین خاص راہ
عاقبت کافر شود آن رو سیاہ

Meaning: Whoever denies this special inward way, at last turns infidel and wretched.

The way of contemplation of *Ism-e-Allah Zaat* اَللّٰہُ leads to the level of Prophets and Saints. Allah is the Clement and this way is the destiny of the men of clemency and knowledge. One must know that the judge of sharia[24] asks the men of truth who have reached the truth of certainty[25] to present four witnesses of death about having the honour of beholding Allah.

Firstly, beholding Allah during dream is justified according to sharia. Such a dream is source of gnosis and union of Allah, not just a dream or thought. The Holy Prophet said,

❁ تَنَامُ عَيْنِيْ وَلَا يَنَامُ قَلْبِيْ (صحیح بخاری۔3569)

Meaning: My eyes sleep but my heart does not. **(Sahih Bukhari 3569)**

❁ اَلنَّوْمُ اَخُوَ الْمَوْتِ وَلَا يَمُوْتُ اَهْلُ الْجَنَّةِ

Meaning: Death and sleep are like brothers, however the men of heaven do not die.

Such dreams are seen only by the one whose inward has been enlivened and conscience has been enlightened by the Divine invocation and he gets answers from the Divine presence.

Secondly, beholding Allah during meditation is also justified. It is a specific meditation in which the soul leaves the body, hence the physical being seems to be dead while the spiritual being attains the Divine presence and converses with Allah in this state. These are the levels of having the honour of closeness of vision of Allah and are attained by following the order given in the Hadith;

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[24] Islamic law
[25] Mystic level of *Haq-ul-Yaqeen* (3)

۞ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before your death.

Allah says;

۞ اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ (الانعام-122)

Meaning: And, (he) is the one who was dead and We gave him life. **(Al-An'am 122)**

Third is the way of beholding Allah with the spiritual being when the inner eye is opened and the seeker gains enlightened conscience by having the gnosis of Allah. Such vision of Allah cannot be exemplified with anything as it is gained on reaching the station of no station. The Holy Prophet said;

۞ اَلْمَوْتُ جَسَرٌ يُوْصِلُ الْحَبِيْبَ اِلَى الْحَبِيْبِ

Meaning: Death is the bridge which unites the lover with the Beloved.

When a seeker attains all these levels of vision of Allah, his body becomes like a shrine's dome while his inward, soul and the secret *(sir'r*[26]*)* become one by merging into each other and the seeker remains in eternal state of Divine observations with a completely forgiven existence. Such seekers are the scholars of Allah who practise what they preach and the perfect Fakirs who are annihilated in Allah and possess a replete and perfect inward. Allah says;

۞ لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ (الفتح-2)

Meaning: So that Allah may forgive all your later and earlier sins. **(Al-Fath 2)**

۞ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ (آلِ عمران-27)

[26] *Sir'r* means the secret. The spiritual being of a human has seven subtle layers or parts which are; *Nafs* (the self), *Qalb* (the inward), *Ruh* (the soul), *Sir'r (*the secret), *Khafi* (the hidden-the Divine Soul), *Yakhfa* (the concealed- the Divine light of Mohammad), *Ana* (the core-the Divine Essence). (27)

Meaning: You bring the living out of the dead and You bring the dead out of living. **(Aal-Imran 27)**

This great blessing and grand felicity is the destiny of Fakirs who are men of sharia and righteousness. The heretics are deprived of it because they are the enemy of the Holy Prophet, obedient to Satan, opponents of true scholars and are the devils.

ہر کہ منکر گشت ز دیدار الٰہ
ہر کہ پوشد حق آن کافر روسیاہ

Meaning: One who denies the vision of Allah and hides the truth is a disgraced infidel.

It is declared by Allah;

۞ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى ؕ (بنی اسرائیل۔72)

Meaning: Whoever is blind (to the vision of Allah) here (in this world) will remain blind in the hereafter as well. **(Bani-Israil 72)**

The Fakir is man of gnosis of Allah and is perpetually attentive towards the vision of Allah. His both eyes (physical and spiritual) are witness to it. Nothing is out of the bound of inward. Whatever you need, ask it from the man of inward, as his inward possesses eternal levels. When the immortal Mystic attains these levels, life and death become equal for him, as stated in a Hadith;

۞ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْقَلِبُوْنَ مِنَ الدَّارِ اِلَى الدَّارِ

Meaning: Verily, the Saints do not die, they just shift from one abode to another.

The contemplation of *Ism-e-Allah Zaat* is the way which grants special sight to both the eyes (physical and spiritual) required for beholding Allah. Only the men of gnosis of Allah possess this insight. Those deprived of gnosis lack the insight, as they are spiritually blind by birth.

دل چون بیدارش بدیدارش دوام
معرفت توحید در دل حق تمام

Meaning: When the inward gains eternal life by having the vision of Allah, the entire gnosis of Divine Oneness assimilates in it.

The complete knowledge of Guarded Tablet, the Holy Quran and its injunctions, Hadiths and exegesis of every knowledge is inscribed upon the tablet of mind.

ہر کہ را دل زندہ بادیدار شد
زندہ دل دایم بحق بیدار شد

Meaning: The seeker, whose inward has become alive, is blessed with the vision of Allah. He always remains with Allah with an awake and living soul.

ایں چنین دل شد مشرف بالقا
ہر کہ را دل زندہ باذکرش خدا

Meaning: Only that soul is blessed with the vision of Allah which has become alive by the invocation of name of Allah.

ایں چنین ذکر است ذاکر جان قلب
ذاکر قلبی بود ہمراز رب

Meaning: It is the specific invocation which the invoker does by his inward and soul. It makes the invoker the confidant of Holy Lord.

The Arabic word for inward is قلب transliterated as *Qalb*. It has three alphabets; ق *(Q)*, ل *(L)* and ب *(B)*. The alphabet ق *(Q)* refers to *Qurb* i.e. closeness of Allah, the alphabet ل*(L)* refers to *Laqa* i.e. vision of Allah and ب*(B)* refers to *Baqa* i.e. immortality with Allah and having the Divine observations, which all are gained in the inward. Whoever possesses these attributes is the man of inward otherwise a dog in the guise of a

human. If a seeker keeps reading this book, it would become a medium for him towards the inner vision of Allah and gnosis of Divine light and he would be honoured with the Divine presence and closeness. Whoever reads it with sincerity, will not need to take oath of allegiance[27] at the hand of spiritual guide[28] or acquire spiritual persuasion and guidance from him.

خوش بخوان تفسیر باتاثیر تر

از مطالعہ می شوی صاحب خضرؑ

Meaning: Read this effective exegesis properly, its study will elevate you to the level of Khidr.

وعدۂ مردان خدا رہبر خدا

برد حاضر با حضوری مصطفیٰؐ

Meaning: It is the promise of men of Allah (the perfect spiritual guides) that they will lead towards Allah and grant the presence of Mohammadan Assembly.

از نبیؐ تلقین باتعلیم شد

ذکر قلب معرفت تسلیم شد

Meaning: In the Mohammadan Assembly, the seekers are blessed with spiritual persuasion and education directly from the Holy Prophet. Their inward gains the gnosis by the invocation of Allah and verifies it.

نفس باطل را بگذار ای یار

طالب دیدار رو بحق آر

Meaning: O' dear! Leave the desires of your inciting self which are sheer falsehood and seek the vision of Allah which is the ultimate truth.

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[27] *Bayah* (13)
[28] *Murshid* (21)

ز ہجرت یک الف یک صد سہ کم بود
کتابی شد تصور راز محمود

Meaning: This book containing the auspicious secrets of contemplation is written in 1097 A.H.

عمل شاہی عبید اللہ الہ است
کہ اورنگزیب غازی بادشاہ است

Meaning: It is the era of Aurangzeb[29] who is a living soldier and an obedient slave of Allah.

It is obligatory upon the seeker of Allah to acquire the eternal straight path[30] from his spiritual guide and follow the greatest Sunna[31] of the Holy Prophet which is to donate the entire wealth and every possession in the way of Allah. Allah commands;

۞ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ (المائدہ۔35)

Meaning: O' believers! Fear Allah persistently and seek the medium to (get close to) Him and strive in His way so that you may succeed. **(Al-Ma'idah 35)**

In this verse, the medium refers to the spiritual guide. The Holy Prophet said;

۞ مَشِيٌ عَنِ الرَّاسِ بِدُوْنِ الْاَقْدَامِ

Meaning: Travel towards Allah headlong instead of walking on steps.

سر قدم شد قدم را با سر بجو
غرق شو فی اللہ فنا وحدت بگو

[29] The sixth and widely considered the last effective mughal emperor. His reign lasted for 49 years, from 1658 AD till1707 AD (1069-1119 A.H)
[30] Refers to the Quranic term *Sirat-e-Mustaqeem* (23)
[31] Ways and manners of the Holy Prophet

Meaning: In order to search Allah, make your head your feet. Annihilate and drown in Allah to achieve the Divine Unity.

The Holy Prophet taught Ali Ibn Abi Talib the proper way of reciting the Islamic creed[32];

۞ غَمِّضْ عَيْنَكَ يَاعَلِيُّ وَاسْمَعْ فِيْ قَلْبِكَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمْ

Meaning: O' Ali! Close your eyes and listen your heart saying *La illaha ilAllahoo Mohammad-ur-Rasoolullah* (meaning: There is no one to be worshipped but Allah and Prophet Mohammad is His Messenger).

Without taking oath of allegiance to the perfect spiritual guide and receiving the invocation and spiritual persuasion from him, it is impossible to attain to the levels of verification and certainty. Even if a person keeps studying for his entire life, he will spiritually remain unaware of the gnosis of Allah because the exoteric knowledge is only a source of education while the esoteric knowledge gained from the spiritual guide is the veritable source of gnosis of Allah. Taking oath of allegiance at the hand of perfect spiritual guide is incumbent to have spiritual persuasion and guidance towards righteousness. This obligation of taking oath of allegiance to a spiritual guide and having righteous persuasion from him is continued from the Holy Prophet through four spiritual leaders[33] and fourteen spiritual orders who transfer the spiritual beneficence and bestowals from one perfect Mystic to the other in the form of gnosis of Allah, specific ways of invocation and meditation, Divine presence and closeness. This chain will not end till the Doomsday.

[32] *Kalma Tayyab* (11)

[33] The four spiritual leaders are Abu Bakr Siddiq, Umar Ibn Al-Khattab, Usman Ibn Affan and Ali Ibn Abi Talib.

You must know that the origin of Sultan-ul-Faqr[34] souls is the non-creation light of faith while their ultimacy is the non-creation Divine light of the Rehman. The existence of a human contains the self *(Nafs)*, inward *(Qalb)*, soul *(Ruh)* and the secret *(Sir'r)*. The devotion of all four is a veil as they are creation, although there is reward for their devotions and good deeds. When the veils of darkness of self, inward, soul and the secret are lifted, the physical existence is absolved of hardship of obedience and emulation. Then, the non-creation light rises like the sun from the hidden by the contemplation of non-creation *Ism-e-Allah Zaat* and enlightens all the twenty four subtle points of the being. Hence, the entire existence from head to toe as well as the spiritual being is enlightened and the light of closeness of Allah manifests from it which honours with the Divine presence and vision of Allah. The existence of such men of light is forgiven, inward is replete and their every word and deed is the Divine light.

کی تواند بست مثلش راز نور
ہر کہ دیدارش رسد شد باحضور

Meaning: The Divine light is a secret, it cannot be exemplified with anything. Whoever beholds Allah, gains the Divine presence.

Perfect spiritual guide is the one who takes the seeker to the level of immersion in Divine light on the very first day by the contemplation of *Ism-e-Allah Zaat* and blesses him with the vision of Allah. So that, the seeker does not need to perform any mystic struggle or adopt forty day seclusion. The men of Divine presence are independent, they do not need to perform glorification rounds or recite *Dawat*[35]. They have attained the level of beholding Allah with open eyes, so they are absolved of

[34] The Sultan of Faqr (25)
[35] *Dawat* is the spiritual act to communicate with the sacred souls of shrines to seek their help and beneficence.

invocation, reflection, meditation, unveiling, self-accountability or fight with the self.

Since my real ancestor is Prophet Adam and my origin is the light of Prophet Mohammad, I am eternally honoured with the gnosis of Divine Oneness and closeness and vision of Allah. These two grand statuses are the witness that I am always with Allah, my inward is blessed with His kind attention and my eyes are graced with His vision. Such honourable levels are possessed by the Mystic scholars and the Fakirs who are annihilated in Allah. This is the special kindness of Allah upon me.

No doubt! The ranks are outer levels while the contemplation of *Ism-e-Allah Zaat* elevates the inner levels. The glorification rounds, recitation of Quran, pious deeds, devotions, favours, invocations, reflections, meditations, unveiling, self-accountability, fight against the self, power of supernatural acts and miracles, mystic struggles and devotional exercises, forty day seclusions, adopting solitude in a closet are all different forms of worship while the actual straight path is the spiritual knowledge of meeting with Allah. Certainly, there is reward for all good deeds and devotions but for those near to Allah they are just a veil as they are far away from the gnosis of Allah and Divine Oneness. The Holy Prophet said;

۞ حَسَنَاتُ الْاَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِيْنَ

Meaning: The pious deeds of the virtuous are like sins for the near ones.

Allah says;

۞ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ ط (الکہف۔24)

Meaning: Do the invocation of your Holy Lord when you forget (everything). **(Al-Kahf 24)**

When the seeker immerses in the state of annihilation in Allah, he forgets every creation. The invocation is also a creation. The

outward devotions grant higher ranks which are liked by the creation but the Creator appreciates the inward, as stated in a Qudsi Hadith[36];

۞ اِنَّ اللّٰہَ لَا یَنۡظُرُ اِلٰی صُوَرِکُمۡ وَلَا یَنۡظُرُ اِلٰی اَعۡمَالِکُمۡ وَلٰکِنۡ یَّنۡظُرُ فِیۡ قُلُوۡبِکُمۡ وَنِیَّاتِکُمۡ

Meaning: Allah neither observes your physical appearance nor deeds rather he observes your inwards and intentions.

نور با دیدار شد دلدار شد
مغز سر بیدار شد ہر بار شد

Meaning: By the benediction of beholding Allah, the seeker converts to Divine light and becomes His beloved. Every time he beholds Allah, his conscience is enlightened more and more.

جان و دل چیست معنی حق ز نور
دل ہمہ چون نور شد گردد حضور

Meaning: The reality of inward and soul is the light of Allah. When the inward completely turns to light, it is blessed with the Divine presence.

EXPLANATION OF THE SEEKER

The Arabic word for "seeker" is طالب transliterated as Talib. It has four letters in Arabic script; ط (T), ا (A), ل (L), ب (B). Its first letter ط(T) means that the true seeker of Allah gives three *Talaqs* (Divorce) at a time to the covetousness of self and the hypocritical worships and crosses the level of all devotions in a moment. The true seeker of Allah is one who is courageous, vigilant during ecstasy, awake during sleep and is perpetually blessed with the light of vision of Allah. Such a seeker is the veritable scholar and an excellent benevolent. If a person has

[36] Words of Allah stated by the Holy Prophet

these signs, only then he can be considered a seeker of Allah otherwise it is not at all difficult to turn crazy thousands of ignorant by one glance. By the letter ا(A), the seeker of Allah has Affection for none but Allah. He never requests the creation for anything. The letter ا(A) also refers to the fact that his Aim is always veracious as he is a genuine seeker of Allah. By the letter ل(L), he is *Layahtaj* i.e. needs none and is *Laiq* i.e. capable for the vision of Allah. The letter ب(B) means that he is *Ba-adab* (obedient), *Ba-wafa* (loyal), *Ba-haya* (modest) as well as pure inwardly. He spends his all possessions for the cause of Allah and is the Mystic blessed with the union of Allah.

EXPLANATION OF THE SIPIRITUAL GUIDE

The Arabic word for spiritual guide is مرشد transliterated as Murshid and has four letters; م(M), ر(R), ش(Sh), د(D).Its first letter م (M) refers to the fact that spiritual guide is the *Momin*[37] about whom it is said;

اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ

Meaning: The *Momin* is the mirror of other *Momin.*

He is the Unitarian, confidant of Divine secrets, most kind and beneficent. He carries the true seekers of Allah to the assembly of Prophets by his spiritual sight[38] and grants them eternal *Jamiat*[39] in both the worlds.

ہیچ نفسی نیست کز آئینہ رو پنہان کند
دل چو روشن شد کتابی دفتری درکار نیست

[37] The true believer (26)
[38] Refers to the mystic term *Nazar* (22)
[39] *Jamiat* is a mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is also the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

Meaning: No one can hide his face from the mirror. When the inward is enlightened, one does not need to read books.

By the letter ر (R), the spiritual guide is never *Raghib* i.e. inclined towards the world or hereafter, he is always pleased at the will of Allah and submits to the destiny. By the letter ش *(Sh)*, the perfect spiritual guide is the *Shahbaz* i.e. falcon of the world beyond all worlds. He is the light of Nature and secret of the Glorified. Letter د (D) means that his inward is Drowned in the ocean of Divine Oneness, he is eternally annihilated in Allah and perpetually present in the Mohammadan Assembly.

O' dear! You must know that the true seeker is dearer to the spiritual guide than his own life but the dishonest seeker who spies on the spiritual guide is his enemy and is like the Satan. Rather, worse than Satan because the Satan runs away on reciting *Lahaul*[40] but the dishonest seeker does not go away even on reciting *Lahaul* thousand times and keeps on harming the spiritual guide till end of life.

باھوؒ گر طالب صادق چو مرشد راز بر
می رساند طالبان را با نظر

Meaning: O' Bahoo! If the true seeker finds the perfect spiritual guide who bears the Divine secrets, he can elevate the seeker spiritually just by his powerful sight.

Know that the veiled seeker is one who seeks worldly respect and honour. He is mean, impotent and deprived of the real objective of life. The *Majdhub*[41] seeker eventually turns reprobate while the beloved seeker of Allah is bestowed the laudable end. The seeker who is blessed with the gnosis of Allah, privilege of beholding

[40] Prayer for safety from Satan
[41] One who cannot tolerate the effects of theophanies and loses his senses. Hence, due to his lost and absorbed state, does not follow sharia properly, neither progresses on the spiritual journey.

the light of Divine Essence with open eyes and closeness of Allah, always keeps check upon his self and does its accountability like a judge. According to sharia, there are two witnesses of the closeness of vision of Allah; first is the unprecedented sight and second is the eternal awareness by the power of Divine favour. Such a seeker is always safeguarded by Allah.

علم را در درس دیدارش بجو
آنچہ بینی بازبان ہرگز مگو

Meaning: Search the veritable knowledge from the lesson of vision of Allah. Do not disclose whatever you see while beholding Allah.

علم را در درس دیدارش بخوان
ہر کہ روشن میشود عین العیان

Meaning: Study every knowledge in the light of knowledge of vision of Allah. Whoever becomes enlightened by acquiring this knowledge, beholds Allah with open eyes.

نیست آنجائی مطالعہ قیل و قال
باجمعیت غرق فی اللہ در وصال

Meaning: Drown in union with Allah peacefully. At that level, there is no need of words or knowledge.

علم الفّ و الفتش حق راز بس
آنچہ خوانی غیر حق باطل ہوس

Meaning: To reach the Divine secret, you only require the love of Allah and knowledge of *Alif*[42]. Whatever you study other than the knowledge of Truth, is sheer falsehood and lust.

[42]*Alif* is the first Arabic alphabet and it refers to *Ism-e-Allah Zaat* اَللّٰہُ which starts with *Alif*.

علم از ذکر است یا ذکر از علم
علم ذکر و تفرقہ سر درد غم

Meaning: Whether you gain knowledge by doing invocation or do invocation after gaining the knowledge, both indicate separation from Allah and give pain and hardships.

ہر دو را بگذار رو در غرق نور
تا شوی عارف خدا فقرش حضور

Meaning: Forget both and drown yourself in the Divine light so that you become the perfect Mystic and reach the Divine presence being blessed with Faqr.

خود پسندان کی شناسد از علم
بی حضوری ذکر ہم خطرات وہم

Meaning: The self-conceited people gain nothing from knowledge. Since, they are deprived of the Divine presence, their invocation further creates distracting thoughts and illusions.

Whether the Fakir Mystic who is proficient in invocation is better or the Fakir who is scholar of esoteric knowledge and generously beneficent? The exoteric knowledge does not purify the spiritual being and the seven inner parts. One, whose being is perfectly purged by the esoteric knowledge, automatically gains command over the exoteric knowledge. He can pick the knowledge directly from a scholar's chest or remove it from there by his powerful sight. The scholar of esoteric knowledge and gnosis of Allah is the man of Divine Oneness and possesses unveiled sight. Such a Mystic having the Divine knowledge is dominant over the scholars of exoteric knowledge because the exoteric scholars are men of obedience while the esoteric scholars are the Fakirs who are men of command. Allah says;

۞ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمۡرِهٖ (یوسف-21)

Meaning: Allah is predominant over His command. **(Yusuf-21)**

Hadith;

❁ اَلْاَمْرُ فَوْقَ الْاَدَبِ

Meaning: Command is superior to obedience.

Power of command is gained by the contemplation of *Ism-e-Allah Zaat* while obedience is related with the level of acquiring the Divine attributes. The knowledge of scholars is like the lamp while the gnosis of Divine Oneness possessed by the Fakirs and Mystics who are annihilated in Allah, is like the sun. How can a lamp dare before the sun! Knowledge can be likened to gold and silver while the gnosis of Divine Oneness is the sword of iron. The job done by the iron sword cannot be done by gold and silver. The initial level of an immortal Mystic is that of a practitioner scholar while his final level is that of an accomplished Fakir.

راہ بسیار است مردم را بقرب حق ولی
راہ نزدیکش دل مردم بدست آوردن است

Meaning: There are many ways for people to have nearness to Allah but the shortest way is to gain control over the heart.

The writer says that it is the job of imperfects to gain control over the heart which is the abode of satanic thoughts, while to indulge in miracles and supernatural acts is the job of unaccomplished ones. As, the miracles and supernatural acts are a source of inclination of the creation and worldly respect and honour which prevent a person from the gnosis and closeness of Allah. The real job of men of Allah is to annihilate their self and gain immortality of soul by eternally drowning in having the exact vision of Allah with open eyes.

حواس جمعیت طلب کن ز فقر
کہ در فقر اللہ نہاد این اثر

Meaning: Seek the strength of inner senses from Faqr as Allah has put this unique efficacy only in Faqr.

Whoever drowns himself in Divinity, reaches the Divine secrets. Then he does not need to remember or invoke Allah through physical senses. While following the spiritual way, you must be aware of the accomplished and unaccomplished, perfect and imperfect. When the perfect spiritual guide blesses a true seeker with his attention, spiritually or physically, and grants him persuasion and inculcation, the seeker observes that the *Ism-e-Allah Zaat* is perfectly inscribed on his existence from head to toe. The intense effects of its invocation keep him kindling day and night and he even gets the power to grant the same state to other seekers by his attention. He beholds the eternal theophanies showering upon him like the drops of rain. However, these are just the initial levels of Faqr.

The seeker will gain nothing but imperfection from the imperfect guide who is ignorant inwardly and deprived of the spiritual life, even if outwardly he is an excellent scholar.

ہر کہ داند می رسیدم دور تر
این ہمہ خامی بتاثیرش نظر

Meaning: Whoever considers that he has reached the destination, is in fact far away from it. This misconception is created due to the adverse effect of sight of imperfect spiritual guide.

ہر کہ واصل گشت باقربش حضور
قرب باقربش رساند ذات نور

Meaning: One who gains closeness of the perfect spiritual guide, attains the Divine presence; as the closeness of spiritual guide eventually grants the closeness of Allah taking to His light.

Whoever reaches the ultimate station of closeness to Allah, verily becomes the man of Divine favour. The perfect spiritual

guide never indulges his disciples in recital rounds, invocations and reflections, rather carries them to the Divine presence right away and grants them the observation and eternal union of the Divine Essence. It is too difficult to achieve these levels through invocations and reflections but for the perfect spiritual guide it is too easy to bestow the Divine closeness and presence of the Mohammadan Assembly instantly upon the seeker drowning him in the gnosis of "None but Allah". However, only the learned and magnanimous seeker who is alert in all states, whether ecstasy or vigilance, is qualified for the vision of light of Essence and Divine presence.

باخدا یکتا بود ہمراز نور
الہام بالہام قربش باحضور

Meaning: The seeker who attains Oneness with Allah, becomes confidant of the Divine secrets. The inspirations descend upon him from the station of closeness to Allah and Divine presence.

Possessor of such exalted levels is the man of Divine contemplation. When he contemplates the face of any seeker, drowns him in the light of Essence and takes him to the Mohammadan Assembly enveloping him in the Divine light by the authority of *Ism-e-Allah Zaat* through the way of gnosis of Oneness of Allah. This is the veritable way of Faqr which confers the verified levels of gnosis. He can take the seeker to any station by the command of Allah i.e. he may carry the seeker to the station of pre-existence and show him its spectacle or to the station of eternal end and show its spectacle. Or, he may show him all the stations from the Throne till the nether regions, each and everything between the earth and the skies as well as every sphere of the created universe or take him to the station of hereafter and let him see the houris and castles of paradise. He can also elevate the seeker to the stations of gnosis of Divine

Oneness, renunciation (of everything other than Allah) and complete trust upon Allah[43]. Allah says;

۞ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (الرحمٰن-29)

Meaning: Everyday His glory manifests anew. **(Ar-Rahman 29)**

The omnipresent and omniscient spiritual guide can take the seeker to any of these levels owing to the Divine presence gained through the contemplation of *Ism-e-Allah Zaat* and by the power of his contemplation, authority, attention, concentration and spiritual sight. You must know that the spiritual levels obtained through knowledge contain many dangers of demotion[44] due to the worldly ranks gained by it. Similarly, the spiritual ranks obtained through invocations also contain many catastrophes and dangers of demotion due to the inclination of creation. In the perfect *Qadri*[45] order, there are neither any dangers of spiritual demotion nor the inclination of world or the creation. The beginning and end of the *Qadri* way is based on annihilation in Allah and the eternal beneficence of Divine observation and union. In this way, just by the stroke of very special loud invocation of Islamic creed, the secrets of gnosis of Allah are revealed upon the listener at once. It creates such pain of passion for Allah whose light makes the invoker and the listener fall unconscious for seventy days and each day seventy veils of self are removed. So, why would a perfect *Qadri* disciple who is drowned in Divinity need to indulge in forty day seclusion which is full of distractions and evil thoughts!

مرشدی توفیق باتوفیق بر
مرشد نامرد طالب سیم و زر

[43] Quranic term *Tawakkal* is referred to as trust upon Allah (28)
[44] Refers to mystic term *Rujjat* (19)
[45] Whenever Sultan Bahoo mentions *Qadri* order, he actually refers to the *Sarwari Qadri* order.

Meaning: The perfect spiritual guide is the man of Divine favour and carries the seeker to the Divine favour. While, the imperfect guide only seeks wealth.

مرشد ناظر برد حاضر رسولؐ

معرفت توحید باید حق وصول

Meaning: The all-seeing perfect spiritual guide takes the true seeker to the Holy Prophet who confers the gnosis of Divine Oneness upon him which is must to have the union of Allah.

The witness for the sage seeker is his Divine presence. Listen carefully O' dear! In the spiritual way, it is impossible to attain the gnosis of Oneness of Allah and exalt to the levels of annihilation in Allah, annihilation in Prophet Mohammad and annihilation in the spiritual guide without the help of perfect Mystic who is immortal with Allah because at every level there are various kinds of invocations, observations and states. If someone says that in this age, there is not any Saint or Mystic who is eligible to take oath of allegiance and give spiritual guidance and persuasion then it is just a satanic ruse and a deceit of his inciting self. Such people are the egoistic men of lusts who deprive others from the gnosis of Allah and presence of the Mohammadan Assembly. They are like the spies, brigands and waylayers who tell the hidden and cavil at others. Even if they are outwardly scholars, inwardly they are ignorant. The Holy Prophet said about such scholars;

۞ اِتَّقُوْا عَالِمَ الْجَاهِلِ قِيْلَ مَنِ الْعَالِمَ الْجَاهِلِ يَا رَسُوْلَ اللّٰهِ قَالَ عَالِمُ اللِّسَانِ وَجَاهِلُ الْقَلْبِ ؕ

Meaning: "Beware of the ignorant scholar." He was asked, "Who is the ignorant scholar?" He replied, "One who is scholar by tongue but ignorant by heart."

Do not watch the apparent misdeeds of the immortal Mystic Fakir even if they appear to be a sin to you, watch how close he

is to Allah and try to understand the inner reality of his deeds as they all are based upon the gnosis of Allah and would grant you the gnosis as well. Like the incident of Prophet Moses and Khidr mentioned in the Holy Quran in *Sura Al-Kahf* in which Khidr damaged the boat, built the fallen wall and killed the child. All three acts were sin in the eyes of Moses but, in fact, Khidr was on the righteous way.

Do you know that it was the arrogance on knowledge and self-conceit which deprived the Satan of closeness of Allah and was reproached by Allah in these words;

۞ وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ○ (ص-78)

Meaning: And surely My curse is on you till the Day of Resurrection. **(Saad 78)**

While, the dog of the people of cave was elevated to the Divine presence from the minor level (of being an animal) due to its love. A man should not be lesser than a dog in the love of Allah. Allah says;

۞ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ (بنی اسرائیل-70)

Meaning: And We have indeed honoured the children of Adam. **(Bani-Israil 70)**

In a Qudsi Hadith Allah says;

۞ عَبْدِيْ تَنَعَّمْ بِيْ وَاْنِسْ بِيْ اَنَا خَيْرٌ مِنْ كُلِّ مَا سِوَى اللّٰهِ

Meaning: O' My slave, love Me and feel comfortable only with Me. I am more desirable for you than everything else.

Worships are of two kinds; (a) the worships which are offered in the state of closeness to Allah and are directly accepted by Allah (b) the worships which are conveyed to Allah through the angels. The worships directly accepted by Allah include attentive concentration and authoritative contemplation and are offered with inward verification by the soul blessed with Divine favour. The invocation of Allah done by the inward carries the invoker from

this mortal world to the realm of immortality. The invocation done by the soul with passion takes the invoker to Allah and grants him the vision of Allah.

It should be known that when the Fakir is sleeping, he is in fact engrossed in the Divine observations and gnosis and is beholding the light of Divine Essence unveiled in his dream. When he is awake, he is attentive towards beholding Allah visibly with his forever alive soul and dead inciting self. When he is reciting the Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ or the Holy Quran or is reading the injunctions of Quran and Hadiths, at that time also he is consciously having the vision of Allah and is blessed with the Divine presence and observations. These levels of vision of Allah cannot be explained through examples, they can only be experienced. This (state of Fakir) is called the absolute Oneness with Allah and is the reason of honour of the children of Adam. Such a Fakir who is the noblest of all humans only belongs to the nation of Prophet Mohammad. Allah says;

۞ وَلَقَدْ كَرَّمْنَا بَنِیْٓ اٰدَمَ (بنی اسرائیل۔70)

Meaning: And We have indeed honoured the children of Adam. **(Bani-Israil 70)**

The Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ *La illaha ilAllahoo Mohammad-ur-Rasoolullah* is the source of blessing during recitation of Quran and grants closeness to this holy scripture as it is the invocation of Rehman-the Most Compassionate. Know that there are twenty four letters in the Islamic creed, twenty four hours in a day and night and a human breathes twenty four thousand times in a day and night. With every breath of the immortal Mystic who is man of Divine closeness and possessor of contemplation of *Ism-e-Allah Zaat*, light of Divine vision descends upon his heart and all his twenty four thousand breaths confer upon him proximity to the light of Divine Essence due to his concentration upon the Essence. Such is the man of contemplation and concentration Fakir who is the scholar of

gnosis and closeness to Allah and the most munificently beneficent. The light of Essence is severer than the hell fire and consumes all the seven inner and physical parts of the body like the fire burns dry sticks. If, while burning in this light, the Fakir puts a glance of wrath, the blaze of his sight would turn the entire world from east to west rather all the physical and spiritual realms into ash and they would become naught due to the fiery theophany of the majesty of Divine Oneness. Commendable is the magnanimous existence of Fakir who bears this fire of *Ism-e-Allah Zaat* but does not annoy the creation. The *Ism-e-Allah Zaat* is heavier than both the worlds as Allah has said;

۞ اِنَّا عَرَضۡنَا الۡاَمَانَةَ عَلَى السَّمٰوٰتِ وَالۡاَرۡضِ وَالۡجِبَالِ فَاَبَيۡنَ اَنۡ يَّحۡمِلۡنَهَا وَاَشۡفَقۡنَ مِنۡهَا وَحَمَلَهَا الۡاِنۡسَانُ ؕ اِنَّهٗ كَانَ ظَلُوۡمًا جَهُوۡلًا (الاحزاب-72)

Meaning: We presented Our trust before the skies, earth and mountains. Everyone refused to bear it, but man (the Universal Divine Man) picked it up. No doubt, he is cruel (towards his self) and ignorant (of his highest rank near Allah). **(Al-Ahzab 72)**

اسم اَللّٰہُ بس گران است بار بر
اسم را برداشت فقرش زود تر

Meaning: *Ism-e-Allah Zaat* is the grandest and heaviest Trust. One who bears it, attains to Faqr very quickly.

اللہ اللہ گفت مردم خاص و عام
ہر کہ کنہش یافتہ شد عارف تمام

Meaning: Every common and special person calls the name of Allah verbally. Whoever reaches its core and finds its essence becomes the perfect Mystic.

اسم اَللّٰہُ بر زبان گردد روان
ہر کہ یابد کنہ اللہ شد عیان

Meaning: The essence of the Divine name Allah اَللّٰہُ is revealed upon the one who invokes it continuously.

ابتدا اللہ اللہ انتہا

از تصور اسم اَللّٰہُ شد بقا

Meaning: Allah is the eternal beginning as well as the eternal finality. By the contemplation of Divine name اَللّٰہُ, one gains immortality.

باتصور ذات بر ذاتش نگر

تا شوی عارف خدا صاحب نظر

Meaning: Behold the Divine Essence through the contemplation of *Ism-e-Allah Zaat* so that you become the knower of Allah blessed with insight.

When, due to the excessive contemplation of *Ism-e-Allah Zaat*, the Divine light assimilates in the invoker's flesh and bones, skin and veins, body and soul and the theophanies affect and sustain in his entire existence, his being is enlightened with Divine luminosity and becomes One with the Divine name and Essence. This Oneness encompasses his existence from head to toe and he is liberated from all the veils of self, distractions caused due to worldly accidents and the veils of worldly respect. Then, his spiritual senses dominate his physical senses and become more active. All the undesirable traits are removed from his being and the four metaphorical birds i.e. the cock of lust, peacock of apparent beauty, pigeon of sensual desires and the crow of greed are slaughtered. Complying with them, his self is elevated from inciting to repenting and then from inspiring to the peaceful self. The following verse of Quran points towards it;

۞ قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ (البقرہ-260)

Meaning: Take four birds and tame them to feel attached to you. **(Al-Baqarah 260)**

His inward which has been enlivened by the invocation of Allah becomes enthusiastic and excitedly invokes the name of Allah. Then, he does not like the voice of people even if it is as sweet as the voice of Prophet David (Dawud) and the beauty of worldly people appears ugly to him even if it resembles the beauty of Prophet Joseph (Yusuf). His self is dominated by his inward and adopts spiritual servitude. Allah says;

۞ يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ۝ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ (الشعراء۔88,89)

Meaning: The Day when wealth or progeny will not benefit (anyone). But only the one who comes to Allah with the perfect and pure inward. **(Ash-Shu'ara 88, 89)**

The inward is dominated by the soul and the soul by the secret. The self, inward, body, soul, secret and breath all turn to Divine light and get engaged in glorification of Allah through invocation (of *Ism-e-Allah Zaat*). This is the concentration of the seeker at final level who is worthy to have observation of the Divine light of Essence and the closeness of Allah. The Holy Prophet said about such concentration;

۞ اَلتَّفَكُّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Concentrating for a while is better than the devotions of both the worlds.

When the physical and spiritual eyes become one and the same and the duality ends, then the seeker beholds Allah unveiled.

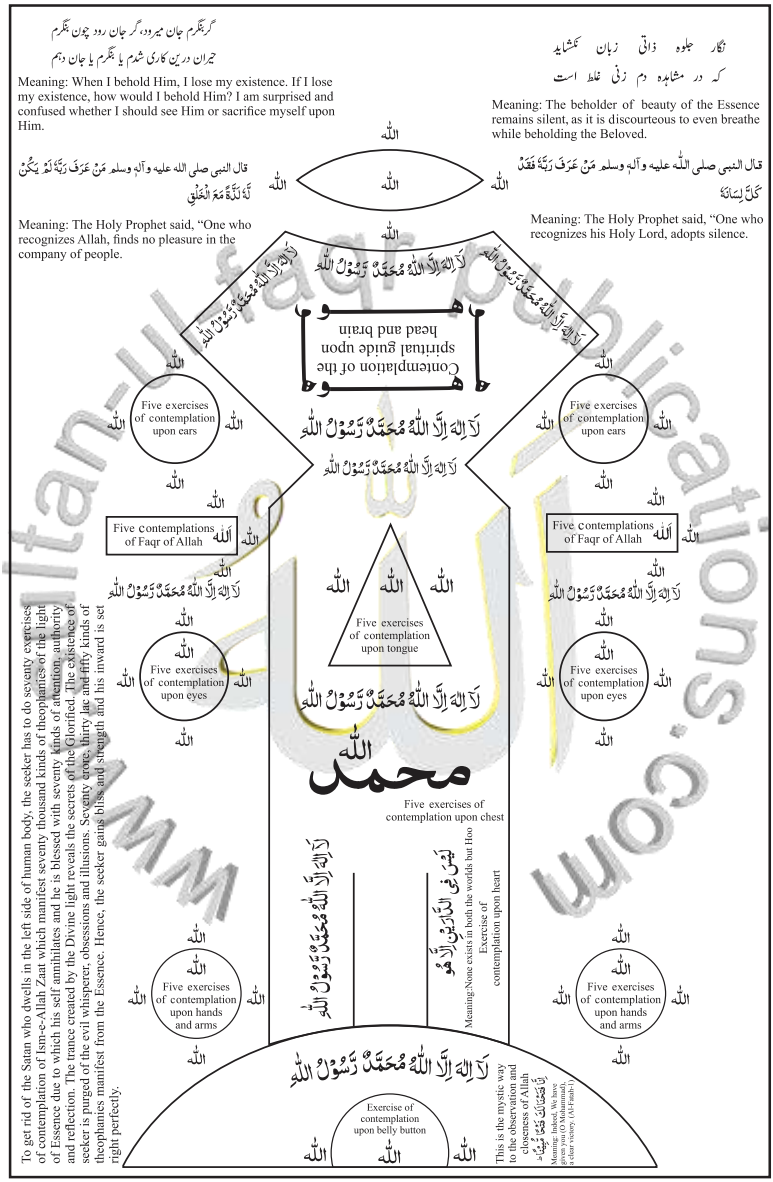
غرق بدریائے محبت را چہ آرائی خطاب
چون حباب از خود تہی شد گشت آب

Meaning: Which title may suit to the one who is drowned in the ocean of Divine love? When a bubble loses its existence, it becomes water.

Know that the real treasure is hidden from common people and this treasure is the special command of Allah to have authority upon the whole world and religion. The spiritual way of contemplation of *Ism-e-Allah Zaat* leads to the Divine Unity. This way is the bestowal of Allah which is not based on struggles but on the Divine secrets, it is the beneficence of Allah that grants Divine observations without endeavours. It is the grace of Allah which does not give pain but confers the treasures of Allah. This kindness of Allah is gained by the love and gnosis of Allah not by hard work. It is the way of mercy of Allah which is not related to invocations rather with Divine presence and closeness. It is the benevolence of Allah which is not found by reflection but by annihilating the self. This way is the privilege of Saints which can never be found by seeking the carrion world but by engrossing in the vision of Allah and Divine Oneness. It is not the way of worldly pleasures and feasts but the way of having the honour of eternal presence of Mohammadan Assembly. This way is traversed by the glance and contemplation of spiritual guide which vivifies the inward. It is absolved of spiritual demotion, rather grants spiritual strength and stability. In this way, all the stations of acquiring the Divine attributes and closeness of the Essence are attained by doing seventy exercises of inscribing Allah's name on body[46] with finger by contemplation. This inscribing practice on belly button gives the seeker the power to go against inciting self and by doing it on the heart and brain, each and every station of the part and Whole becomes evident. The existence of the seeker is enlightened by this exercise and the secret of Divine light is revealed which grants him perfect *Jamiat*, fulfills the objective of gnosis and

[46] Mystically called the *Mashq Marqum-e-Wajudia* (9)

carries him to the Divine Oneness. The method of inscribing practice on existence is given below;



از تصور اسم جثہ نور شد
باطنش معمور جان مغفور شد

Meaning: By the contemplation of *Ism-e-Allah Zaat*, entire existence converts into the Divine light. The inward becomes replete and the soul is forgiven.

By the contemplation of *Ism-e-Allah Zaat*, all the stations of the part and Whole are covered and the spiritual being of the seeker becomes mature. Only Allah! Everything other than Allah is lust.

از خلاف نفس شد این راہ راز
ہر کہ از خود خود فنا شد چشم باز

Meaning: The secret of this way is found by going against one's self. One who annihilates his self, gains spiritual sight.

انتہا در ابتدا آمد ختم
شد وجودش نور وحدت نیست غم

Meaning: When extremity touches the origin, one attains accomplishment. His existence becomes the light of Divine Unity and he is absolved of all grieves.

گر ترا طلب است وحدت حق لقا
از تصور شد بحاصل جان بقا

Meaning: If you seek the vision of Divine Unity, gain the immortality of soul through contemplation of *Ism-e-Allah Zaat.*

اولش از موت مولیٰ یافتن
موت را باخود رفیقی ساختن

Meaning: If you want to find Allah before death, make death your companion.

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The Holy Prophet said;

۞ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before your death.

This is the level where Faqr is accomplished. By the efficacy of contemplation of *Ism-e-Allah Zaat*, the being of seeker transforms into the Divine light and by the inscribing practice of Allah's name on body, every knowledge and reality of the part and Whole is revealed. The perfect *Qadri* spiritual guide, who is man of totality, eternally alive and forever sustained, never inclines towards hard mystic exercises and is relieved from the pain of emulation and worldly businesses. He is immersed in Divinity and is absolutely rid of imperfect following. Life and death are same for him.

تصور در آید شود غرق نور
کہ صاحب تصور بدایم حضور

Meaning: The man of contemplation is blessed with perpetual Divine presence. His contemplation immerses him in the Divine light.

Contemplation of *Ism-e-Allah Zaat* is the Divine favour as well as the source of its verification. It is the way to have Divine closeness and presence, hence the man of contemplation perpetually remains in the company of Allah.

کہ روشن تصور بہ از آفتاب
حجابش نماند شود بی حجاب

Meaning: The contemplation of *Ism-e-Allah Zaat* is brighter than the sun. It removes all the veils and does not let anything remain hidden.

Contemplation grants Divine observations without any struggle.

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کسی را تصور بتاثیر شد
کہ غالب بکونین آن میر شد

Meaning: One who is blessed with the efficacy of contemplation (of *Ism-e-Allah Zaat*) becomes the dominant ruler of the worlds.

By the overpowering effects of contemplation, the inciting self is subdued and becomes an obedient slave. Then the seeker can converse with Allah within his existence. Due to the Divine attention and effect of contemplation, he recognizes his inciting self and perishes it, hence it becomes naught. The Holy Prophet said;

❁ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ مَنْ عَرَفَ نَفْسَهٗ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهٗ بِالْبَقَآءِ

Meaning: One who recognized his self, he recognized his Holy Lord. One who recognized his self by annihilating it, he recognized his Holy Lord by becoming immortal with Him.

Other bestowals of contemplation of *Ism-e-Allah Zaat* are;

(a) By its domination, the inward gains strength and closeness to Allah

(b) Soul finds the pleasure of light of the Divine Essence and gets salvation from the clutches of inciting self

(c) All the Divine secrets and observation of diverse lights of Divinity are revealed hence it makes the Fakir a man of Divine secrets, independent of all desires and indifferent.

You must know that the foundation of contemplation of *Ism-e-Allah Zaat* اَللّٰہُ and *Ism-e-Mohammad* مُحَمَّدٌ (the sacred name of Prophet Mohammad) lies in the practice of contemplation of the Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ. By their contemplation, two basic knowledges are exposed initially upon the contemplator; the exoteric knowledge of devotions and matters of life and the

esoteric knowledge of gnosis of Divine Oneness and observation of light of the Divine Essence. The Holy Prophet said;

۞ اَلْعِلْمُ عِلْمَانِ عِلْمُ الْمُعَامِلَةِ وَعِلْمُ الْمُكَاشِفَةِ

Meaning: There are two kinds of knowledge; the knowledge related to exoteric matters and the inspired knowledge.

For the exoteric knowledge, the man of contemplation at initial level should visit the religious scholars and discuss with them the Quranic injunctions and Hadiths. While, to gain the beneficence of esoteric knowledge of gnosis of Allah, he should visit the Saints. When he would reach the final level by joining the path of Faqr and annihilating in Allah, he would become dominant over the scholars and Saints. Whoever opposes the esoteric and exoteric knowledge of Quran, Hadiths and sharia, is the companion of wretched Satan. You must not keep his company. The learned scholars, who steadfastly follow the Mohammadan religion, are ever present in the Mohammadan Assembly. Some of them are aware of it while some are not. Those who are aware of it, enjoy the privilege of seeing the Divine beauty of Prophet Mohammad and having union with him. While, for those who are unaware of their presence in the assembly of his blessed closeness, the angels convey their requests and queries and present their prayers before the Holy Prophet.

۞ اَللّٰهُمَّ اسْتَجِبْ دُعَآءَ الْخَيْرِ

Meaning: O' Allah! Accept our prayers for goodness.

Know that two kinds of seekers gain accomplishment from the perfect Fakir; the Mystic scholar and the Fakir seeker who is annihilated in Allah. Mystic scholar is the one who has learned the entire knowledge of Quran, Hadiths and their exegesis by heart and is inwardly blessed with the presence of the Mohammadan Assembly where he can meet souls of all the Prophets from Prophet Adam till Prophet Mohammad and is

allowed by the Holy Prophet to attend the assembly whenever he wishes. Fakir seeker-annihilated in Allah is the one whose self has completely perished and who is eternally blessed with the vision of light of the Divine Essence.

بہ ز ہر لذت بود لذت لقا
لذت فانی چہ باشد بی بقا

Meaning: The pleasure of vision and closeness of Allah is the best of all the pleasures. The pleasures of mortal world are worthless as they are transitory.

گر نبودی وجود اصل خدا
کہ رسیدی بذات نور صفا

Meaning: If the origin of existence had not been the Divine Essence, none would have reached the pure light of the Essence.

ذات را از ذات جو با ذات گو
غیر ذاتش ہر چہ ہست از دل بشو
تا بیابی ذات باذاتش حضور
تا رسی در معرفت توحید نور

Meaning: Seek and converse with the Divine Essence through the manifestation of the Essence. You must obliterate everything from your inward except the Divine Essence so that you find Him through His manifestation and gain the gnosis of light of Divine Oneness.

باھوؒ بہر از خدا ذاتش نما
نفس را بگذار حاضر شد لقا

Meaning: O' Bahoo! For Allah's sake, show us the Divine Essence. O' seeker! Surpass yourself and attain the vision of Allah being present before Him.

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O' dear! You must know that there are four kinds of pleasures in the world which give satisfaction to the self but are a veil for the gnosis and union of Allah. First is the pleasure of eating variety of delicious foods which involves the self in the lust of taste. Second is the pleasure of mating which keeps the self obsessed with sensual desires. Third is the pleasure of ruling over the creation whose lust makes one nuisance for the creation. Fourth is the pleasure of gaining excellence in knowledge which keeps one engaged in reading. All these pleasures are equally delightful for the self. Fifth is the pleasure of gnosis of Allah and vision of His light which is gained through the contemplation of *Ism-e-Allah Zaat*. When the fifth pleasure is conferred upon the seeker, he forgets all the four pleasures and becomes disgusted of them just as a sick person finds food distasteful.

ہر کرا شد رہبری حق پیشوا
رفت باطل ہر چہ بیند از لقا

Meaning: Whoever is blessed with the guidance directly from the Truth, gets purified of the falsehood and beholds the Countenance of Allah wherever he sees.

مثل بستہ کی تواند نور را
رفت از وی ما و منی و از چون چرا

Meaning: How can the Divine light be exemplified with anything! Its symbol is that when one is blessed with it, egoism, arrogance and criticism are exterminated from one's being.

احتیاجی نیست مرشد راہبر
مدنظرش دائمی باحق نظر

Meaning: The seeker, who is mentored by the perfect spiritual guide, needs none else. He perpetually remains under the kind sight of Allah.

این به تعلیم است تلقین از خدا
ظاہر و باطن ہدایت خود نما

Meaning: The perfect spiritual guide is the ultimate medium of intrinsic and extrinsic guidance. Education and inculcation from him is, in fact, from Allah.

Allah says;

۞ اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ ۚ (القصص-56)

Meaning: You cannot guide whom you wish, It is Allah who guides whom He wills. **(Al-Qasas 56)**

The source of righteous guidance is only Allah and the Holy Prophet, whoever has been blessed with it since eternity is on the righteous path. Hence, righteousness is the beneficence, kindness and bestowal of Allah.

مرشدی بازید باید خویش را
صورتی آن خویش بخشد جان صفا

Meaning: The seeker of Allah must find the spiritual guide who is skilled in all aspects and the seeker gains spiritual sanctification just on beholding his countenance.

طالب بسیار مرشد بیشمار
مرشد حق بخش طالب جان نثار

Meaning: There are many seekers and spiritual guides but real spiritual guide is the one who takes to the Truth and true seeker of Allah is the one who is ready to sacrifice life for his spiritual guide.

Listen! By the beneficence of god given perspicacity, one can become proficient in various kinds of knowledge. The knowledge of poets is based on wisdom, intellect and consciousness about the apparent beauty and outward states. The knowledge of Fakirs

is based on gnosis of Allah, spirituality and Divine Oneness. It is conferred upon them from the Divine presence by the permission of Holy Prophet owing to their closeness to Allah. Although, the Saints may not have perfect command over literature but their imperfect phrases contain great effectiveness and sweetness. The essence of words of Fakirs lies in the Divine command of "Be"[47], the voice of Fakirs is the secret of Divine inspirations and the observation of Fakirs is comprehensive of *Jamiat* and is the essence of light of faith. The enemy of Fakirs always remains worried. They are blessed with the power of miracles due to their union with the Divine beauty.

Know that it is incumbent upon the seeker of Allah to search for the perfect spiritual guide and find him even if he has to travel from east corner of the world to the west. The defectiveness of an imperfect spiritual guide and his flawed way is visible from the effects of his company. The initial and final point of the perfect spiritual guide is the same. He is on the straight path and possesses the mystic way of contemplation of *Ism-e-Allah Zaat* which leads to the gnosis and closeness of Allah, Divine Oneness and the observation of theophanies of the Divine Essence. The more people the imperfect spiritual guide makes his disciples the more he is disgraced in the world and hereafter as he keeps them deprived of the gnosis and closeness of Allah, hence ruins them. On the other hand, the more seekers the perfect spiritual guide takes as his disciples the more he exalts towards the higher levels of closeness to Allah, physically as well as spiritually, and becomes the nearest and dearest one to Allah. Certainly, there are many spiritual guides who keep their disciples engaged in invocations, reflections, meditations, unveiling etc. The spiritual guides who worship their self and are imprisoned by it are also many. One can also find many spiritual guides who are men of devotions and recitations, they deliver

[47] Refers to Quranic term *Kun* (1)

Dawat and fill the circles to make charms. Many of them also have the power to conquer the creations and capture the jinns and supernatural beings. However, the true spiritual guides who are blessed with gnosis of Allah, Divine closeness, *Jamiat*, observation of the light of Divine Essence and perpetually present in the Mohammadan Assembly are rare. The spiritual guide who bestows the vision of Allah is the one who outwardly educates the seeker himself but inwardly ennobles him with spiritual persuasion from the Holy Prophet.

What is the difference between education and spiritual persuasion? Education grants knowledge while spiritual persuasion enlightens one and makes ruler of the world. Four kinds of knowledge are acquired outwardly through the Divine presence gained by the *Ism-e-Allah Zaat* and complying with each knowledge four kinds of spiritual persuasions are conferred by the Holy Prophet inwardly. Firstly, the spiritual guide gives the knowledge of contemplation by the blessing of *Ism-e-Allah Zaat* and takes the seeker by his spiritual attention to the Mohammadan Assembly esoterically where the Holy Prophet blesses him with persuasion which removes all the satanic veils and the veils of inciting self from his existence. His inward becomes pellucid and everything from pre-existence till the eternal end is exposed upon him, hence he can see everything clearly. Outwardly, the seeker gains command over the exoteric knowledge by the benediction of education of spiritual guide while, inwardly he adopts the beautiful morals and clemency of the Holy Prophet and gains the inner satisfaction, wisdom, perspicacity and eternal presence of Mohammadan Assembly by the spiritual persuasion of the Holy Prophet. This is the initial level of *Qadri* order which is bestowed upon the true seeker of Allah by the perfect spiritual guide.

At the second level, the spiritual guide grants the magnificent contemplation to the seeker through the education of Divine

presence gained by the *Ism-e-Allah Zaat* and presents him by his eternal attention in the Mohammadan Assembly for spiritual persuasion. The Holy Prophet asks the seeker to hold his hand and confers upon him the spiritual persuasion, hence he cognizes the details of the orders given to him intrinsically. Manifestation of these levels makes his inward replete and his being is absolved. Only the *Qadri* seeker is destined to be blessed with such beatitude.

At third level, the perfect spiritual guide grants the knowledge of mystic reflection and authority to the seeker by the benediction of Divine presence gained through *Ism-e-Allah Zaat.* Inwardly, he is blessed with spiritual persuasion by the sacred sight of Holy Prophet in the Mohammadan Assembly and he drowns him in the ocean of Divine Oneness. The persuasion by the sacred sight of Holy Prophet annihilates the self of the seeker forever, honours him with the vision of light of the Divine Essence and ennobles him with Divine observation and presence elevating him to the level of absolute Mystic immortal with Allah. He becomes the Fakir who is man of Divine secrets, indifferent and independent of all desires.

At the fourth level, the perfect spiritual guide educates the seeker about the gnosis of Divine Oneness by his spiritual attention through the power of *Ism-e-Allah Zaat* and gives him the knowledge of special contemplation which is the key of totality. Then, he inwardly presents the seeker in the Mohammadan Assembly. The Holy Prophet embraces him with utmost kindness, blesses him with his beneficent attention and grants him privileged levels by his grace. Afterwards, he is raised to the status of truthful[48] and is handed over to the Sultan-ul-Faqr souls granting him perfect certainty and confirmation. By the beneficence and compassion of their Divine light, the

[48] Refers to the title *Siddiq* (29)

seeker attains the ultimate Divine closeness and presence and exalts to the level of;

❁ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When Faqr is accomplished that is Allah.

The Holy Prophet said;

❁ اَلْفَقْرُ فَخْرِیْ وَ الْفَقْرُ مِنِّیْ

Meaning: Faqr is my pride and Faqr is from me.

Verse of Quran;

❁ رَبِّ اِنِّیْ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ (القصص۔24)

Meaning: My Lord, indeed, I am in need of whatever good you would send down to me. **(Al-Qasas 24)**

The perfect Fakir who elevates the seeker to this level by conferring upon him all the four knowledges and persuasions in a moment is eligible to guide the seekers of Allah, otherwise the seeker should immediately separate from him because an imperfect guide is just a destroyer. He only tells tales and knows nothing about the spiritual way of gnosis of Allah i.e. Faqr. Being a spiritual guide and a seeker of Allah is not easy. The ranks of spiritual guide and seeker of Allah contain great secrets of observation of Divinity.

Listen O' blindfolded animal! The perfect and accomplished spiritual guide is comprehensive of all the levels of *Jamiat* and has complete authority over all the stations of every realm. Hard mystic exercises and struggles are like brigands for the seeker. Only one word of perfect spiritual guide can take the true seeker of Allah to ultimate Divine propinquity granting him the entire gnosis of Allah from beginning till end and accomplishment in Divine observations. Hence, it is evident that his words are, in fact, the essence of Divine command "Be". As Allah says;

۞ يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○ (مریم۔35)

Meaning: He just says to it "Be" and it is. **(Maryam 35)**

There are numerous spiritual guides who seek fame and worldly honour. Only one out of thousands is the perfect spiritual guide because the annihilated in Allah Fakirs who are the Mystic scholars are rare in the world. The initial and final level of the mystic way of contemplation is the Divine presence. The perfect spiritual guide who is man of contemplation, which is the key of totality, should reveal the beginning as well as the end upon the seeker at once. If the spiritual guide is such an accomplished one then the seeker should trust him fully and follow him absolutely as ordered in the Hadith;

۞ اَلطَّالِبُ عِنْدَ الْمُرْشِدِ كَالْمَيِّتِ بَيْنَ يَدَيِ الْغَاسِلِ

Meaning: The seeker should handover himself to the spiritual guide like a corpse in the hands of the corpse washer.

Know that if a person's heart contains even a speck of love of world, he cannot be blessed with love and gnosis of Allah even if all the Saints on the earth get together and try it. The more a person loves the world the more his inward is polluted with hypocrisy, lie, covetousness, conceit, greed, jealousy, lust and arrogance. The Holy Prophet said;

۞ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالَ ذَرَّةٍ عَنِ الْكِبْرِ (صحیح مسلم۔267)

Meaning: The person whose inward contains even a speck of arrogance, will not enter the heaven. **(Muslim 267)**

How can one's inward be sanctified and what are the attributes of a pure inward? The seeker who always does the inscribing practice of Allah's name on body along with the contemplation of *Ism-e-Allah Zaat*, gets rid of all the undesirable attributes like the covetousness, greed, conceit, arrogance etc. and his inward is purified of the evil whispers, depraving obsessions and satanic

thoughts. Whoever's inward is purged by the dominance of contemplation of *Ism-e-Allah Zaat,* gets liberated from the satanic hold, evil whispers and depraving obsessions. Then he perpetually remains in the company of Allah with true heart and becomes enlightened and ruler upon the self. This is the beneficence of inscribing practice of Allah's name on body which is bestowed just in beginning upon the true seeker by the perfect Fakir. That is to say, by the knowledge of contemplation of *Ism-e-Allah Zaat* and the Divine presence gained through it, the inward of the seeker of Allah is enlightened and everything is exposed upon him. By the inward practices, the hidden states of graves are disclosed upon the seeker, he is blessed with the unveiled Divine presence and becomes favourite in the court of Allah by His grace. He is exalted to the absolute level of immortal Mystic and gains the power of all-seeing. Hence, he can see each and everything from the Throne till the nether regions as well as all the treasures of the world and hereafter manifest before him. On watching their reality, his heart is sickened of them and he becomes independent of all desires. Fakir holds the status of the Man of Allah. As, the seekers of world are eunuchs, the seekers of hereafter are like the women, only the seekers of Allah are men. When the Fakir diverts from everyone towards Allah only, his inward gains *Jamiat* and all the sensual traits are completely terminated. Then his spiritual attention becomes stronger. The person or matter, whether religious or worldly, whom he blesses with his attention, starts progressing day by day and this progress continues till the Doomsday. This is called the perfect Divine favour. Whoever knows this verified way of enlightened attention, does not at all need to pray or recite *Dawat* for worldly wealth or people. This is the final level of righteousness and sainthood. Allah says;

۞ وَالسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى (طٰہٰ-47)

Meaning: Peace upon him who followed the guidance. **(Ta-Ha 47)**

The verse refers to the immortal Mystics. Only Allah! Everything other than Allah is lust.

باھوؒ کاملاں را نیست مشکل راز راہ
طالباں را میرساننڈ یک نگاہ

Meaning: O' Bahoo! The way of Divine secrets is not at all difficult for the perfect spiritual guides. They can take the true seekers of Allah to the destination with their single glance.

Get to know that the perfect Fakir, who is the immortal Mystic and the man of contemplation of *Ism-e-Allah Zaat,* views everything candidly. He feels embarrassed to enclose himself in a closet for forty day seclusion because such devotions make the inciting self stronger and more hypocritical. Seclusion is endangered with distractions and evil thoughts. The accomplished and perfect Mystic does not need to adopt forty day seclusion as he is dominant over the world, inciting self and the cursed Satan.

خلوتی خلل است حجرہ باحجاب
عین بینا را نباشد این عذاب

Meaning: Seclusion contains distractions while enclosing in a closet creates veils. One blessed with enlightened insight should not indulge in these troubles.

ہر کہ در توحید غرقش بانبیؐ
دل باحضوری خلوتش قرب از قوی

Meaning: The seeker who drowns in the Divine Oneness is blessed with the company of Holy Prophet. His inward gains Divine presence and becomes strong due to the closeness and seclusion with Allah.

بی حجابش خاصگان ہم بی حجاب
ہر کہ در زندان خلوت شد خراب

Meaning: The distinguished men of Allah are liberated of all veils, hence they behold Allah unveiled. Whoever imprisons himself in seclusion, gets ruined spiritually.

باھوؒ! بہر از خدا ہمراز کن
ہم راز را آواز کن از کن سخن

Meaning: O' Bahoo! For Allah's sake acquaint us with the secret of Divine command "Be". One who becomes the confidant of this secret, his every word is the command of "Be".

Allah says;

❁ يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○ (مریم-35)

Meaning: He just says to it "Be" and it is. **(Maryum 35)**

Hadith;

❁ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When Faqr is accomplished that is Allah.

The words of Fakir contain the essence of Divine command "Be" i.e. whatever he decrees to happen, happens by Allah's ordain. However, there is a condition to it that the Fakir who is man of word must have complete gnosis of every station of Divine Oneness as well as that of the Divine command of "Be" owing to his proximity to Allah and he must be immersed in the Divine light and annihilated in Allah. Or, the Fakir who is man of command of "Be" should be drowned in the Divine presence and must see everything unveiled and get answers for all his requests from Divinity. Words of such a Fakir are reminiscent of;

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❁ جَفَّ الْقَلَمُ بِمَا هُوَ كَآئِنٌ

Meaning: The Pen has written whatever is destined to happen and its ink has dried.

That is to say, words of Pen divulge from his tongue. Every word that comes out of his mouth is written with the eternal ink. The effect of his words keeps increasing day by day and never end till the Doomsday. The Holy Prophet said;

❁ لِسَانُ الْفُقَرَآءِ سَيْفُ الرَّحْمٰنِ

Meaning: The tongue of Fakirs is the sword of Rehman.

As, their physical, inward and spiritual tongue has become the same by the contemplation of *Ism-e-Allah Zaat* becoming the tongue of secret. The Mystic scholars, who are in fact the Fakirs annihilated in Allah, have perished their self and are perpetually engrossed in the vision of Allah. In the mystic way of gnosis and Divine observations, the Fakirs and men of spirituality do not need to listen to the voices of supernatural beings to get information from them. They are the seekers of vision of Allah and are ever engrossed in it. Only Allah! Everything other than Allah is lust.

رزق دانی چیست برسد از خدا

بہر لقمہ چون بہر در این گدا

Meaning: Do you know from where the sustenance comes? It is provided by Allah. Then why do people beg from door to door for every bite?

گر بر درش قدمی رود صاحب نظر

نظر عارف کیمیائے سیم و زر

Meaning: The sight of perfect Mystic is the alchemy of gold and silver. If you go to his door, he will make you the man of insight.

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خدا بگرداند مرا بہر از کرم
گر روم یا می نشینم نیست غم

Meaning: Allah has blessed me infinitely with His kindness. Now I have no worries whatever is my state.

نفس را رسوا کنم بہر از گدا
بر درش قدمی برم بہر از خدا

Meaning: Begging from door to door, I disgrace my self for the sake of Allah.

زیر قدم فقر گنج بیکران
قدم فقر برسر شاہ جہان

Meaning: Immeasurable treasure lies under the feet of Faqr. The step of Faqr is upon the heads of kings of world.

فقر راز حق بحق یابد بحق
در مطالعہ فقر لوح دل یک ورق

Meaning: Faqr is the secret of Truth which is found from the Truth and takes to the Truth. Tablet of inward is the page upon which the knowledge of Faqr is inscribed

از تصور اسم اَللّٰہُ جان صفا
از تصور اسم اَللّٰہُ شد لقا

Meaning: By the contemplation of *Ism-e-Allah Zaat*, the soul is purged and blessed with the vision of Allah.

کی تواند بست صورت بی مثال
ہر کہ صورت را بہ بندد در زوال

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Meaning: How can the Unparalleled Entity be bound in an example! Whoever tries to do so, faces decline.

باھوؒ! بانظر اللہ چو دل بیدار شد
بیدار دل را دائمی دیدار شد

Meaning: O' Bahoo! When the soul becomes alive by the kind attention of Allah, it is blessed with eternal vision of Allah.

What do we mean by gnosis of Allah? Gnosis means to recognize. One who recognizes Allah, in fact attains to the vision of Allah. One who attains to the vision of Allah, reaches Allah. Whoever reaches Allah, drowns in the light of Divine Oneness and tastes the pleasure of gnosis and vision of Allah. Whoever achieves the gnosis of Allah becomes the immortal Mystic. Then, his spiritual eyes are eternally engrossed in the vision of Allah and he obeys sharia vigilantly and quietly. These levels of gnosis of Allah are the destiny of Mystic scholars and Fakir Saints. By the attention, sight, contemplation, reflection and authority of the Mystic scholars, the seeker becomes the Mystic scholar on the very first day. By the sight, attention, authority, contemplation and reflection of the Saints, the seeker reaches the level of a Saint on the very first day. The Holy Prophet said;

❁ مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ

Meaning: One who recognizes his Holy Lord becomes silent.

Allah says;

❁ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ (یونس-62)

Meaning: Verily, the Friends of Allah will not have any fear, nor will they grieve. **(Yunus 62)**

Qudsi Hadith;

❁ دَعْ نَفْسَكَ وَتَعَالَ

Meaning: Leave your self and be exalted.

World is the cursed Satan, filthy and carrion.

تا نہ بینم باچشم باور کجا
دیدۂ بیدار نہ بیند سر ہوا

Meaning: How can I believe unless I behold with my own eyes! One whose spiritual eyes are not opened, views every matter according to the desires of his inciting self.

این چشم پر آب و خون خواب بر
چشم نورش معرفت نور از نظر

Meaning: The physical eyes filled with blood and water are meant to see dreams. The light of inner eyes is needed for the gnosis of Allah which is gained from the light of the eyes of perfect Fakir.

ہر طرف بینم بیابم ذات نور
یک نظر عارف برد باحق حضور

Meaning: Wherever I see, I behold the light of Divine Essence. One glance of perfect Mystic elevates to the Divine presence.

گر توجہ میکند آن اہل راز
فقر لایحتاج گردد بی نیاز

Meaning: If the man of Divine secrets (i.e. the perfect spiritual guide) blesses you with his powerful spiritual attention, you will attain to the Faqr which would make you independent and indifferent to all desires.

چشم دو عین است آخر شد دو عین
از دوئی برخیز یکتا جان بین

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Meaning: Eyes are of two kinds, the physical and spiritual. When both become the same, duality ends and they behold only the One.

شد بسد سکندری خود درمیان

درمیان خود رفتہ شد عین العیان

Meaning: Your own self is like the wall of Alexander between you and Allah. When you will remove yourself from in between you and Allah, you will behold Him evidently.

پردہ بیرون آمدن حکمت نما

غرق شو با اسم اَللّٰہُ دل صفا

Meaning: When all the veils are raised, one gains wisdom. Drown in the *Ism-e-Allah Zaat* to sanctify your inward.

ذکر فکر پردہ شد علمش حجاب

ذکر را بگذار مذکورش بیاب

Meaning: The invocations, reflections and knowledge are all veils. Surpass the invocation and reach the One whom you are invoking.

ذکر بی مذکور گردد صد حجاب

غرق فی التوحید فی اللہ کامیاب

Meaning: The invocation without recognition of the invoked Entity creates further veils. One who drowns in the Divine Oneness, succeeds.

غرق باعین است عین از غرق بین

تا شوی عارف خدا دیدار بین

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Meaning: Immersion in Divinity makes one Divine. Behold the Divinity by immersing in It so that you become the Mystic blessed with the vision of Allah.

The heart and soul of the strong seeker of Allah are passionate for the vision of Allah and his every breath remains engrossed in it. The seeker desired by Allah keeps imploring;

❁ هَلْ مِنْ مَّزِيْدٍ هَلْ مِنْ مَّزِيْدٍ اَلْمُشْتَاقُ اِلَى الْمُشَاهِدَةْ

Meaning: We are passionate for your vision, can we have more, can we have more?

نظر بر دیدار دل دیدار در
دل نظر یکتائی نظار تر

Meaning: The eyes are engrossed and inward is drowned in the Divine vision. When both become the same, the vision becomes clearer for the beholder.

If you have got the sight of Faqr, then turn towards the vision of Allah otherwise do not object upon the people of Divine vision and Faqr nor deny their grand status. It would destroy and disgrace you in both the worlds.

خندہ ہا بر سینۂ صافان میکنی ہشیار باش
ہر کہ بر آئینہ خندد رویش خندی خود کند

Meaning: Beware! Don't laugh at the true Mystics as their inwards are pure and pellucid like mirror. One who laughs at the mirror, actually laughs at himself.

The blind is unable to see anything even if he is brought before the sun or mirror thousand times. Same is true for the people having dead soul, they remain spiritually blind till the end of life. Allah says;

❁ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (بنی اسرائیل-72)

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Meaning: And whoever is blind (to the vision of Allah) here (in this world) will remain blind in the hereafter as well. **(Bani-Israil 72)**

چشم باطن معرفت با دل نظر
چشم ظاہر داشتند ہم گاؤخر

Meaning: One needs to have the inner eyes for the gnosis of Allah. The physical eyes are even possessed by the cattle.

Allah says;

❁ مَازَاغَ الْبَصَرُ وَمَاطَغٰى (النجم-17)

Meaning: The sight (of your Prophet) did not incline aside, nor did it transgress (its limit). **(Al-Najm 17)**

دنیا را بگذار و عقبیٰ را مبین
نظر بر اللہ بود عارف یقین

Meaning: Forget the world and do not incline towards the hereafter. Just stay attentive towards Allah which is the way of Mystics having certain faith.

If writer of any book is an immortal Mystic and perfect Fakir, his writing would contain spiritual efficacy which would affect the entire being of reader making him enlightened. His inner eyes would open and he would be blessed with insight becoming perfect practitioner as well as the ruler upon self. If the book contains perfect efficacy, the reader would gain gnosis of Allah by reading it and the observation of theophanies would be exposed upon him elevating him to the closeness and ultimate union of Allah.

ہیچ علمی بہتر از تفسیر نیست
ہیچ تفسیری بہ از تاثیر نیست

Meaning: No knowledge is better than the knowledge of exegesis. No exegesis is useful without spiritual efficacy.

گر کسی دل روشن از تفسیر نیست
آں تفسیری باتاثیر نیست

Meaning: If the reader's inward is not enlightened by reading the exegesis, it means the exegesis is void of efficacy.

If the scholar who has written books of exegesis, lacks efficacy then it shows that he is a hypocrite. If anyone adopts forty day seclusions and gains spiritual efficacy through them without having the knowledge of exegesis, he would at last be demoted and would die as a lunatic or would turn infidel. An ignorant can never become a Mystic or Fakir while a Fakir can never be an ignorant.

علم را آموز از مہد تا لحد
انتہائی نیست علمش تا حد ز حد

Meaning: Keep learning knowledge from mother's lap till you reach the grave. Knowledge has no bounds even if one gains it from pre-existence till the eternal end.

Knowledge is the best friend. An ignorant Fakir is the companion of Satan.

علم ظاہر شیر باطن شد شکر
ہر دو را آمیز بہ از شہد تر

Meaning: The exoteric knowledge is like milk while the esoteric knowledge is like sugar. If you mix both, you will find it sweeter than honey.

That perfect practitioner is entitled to recite *Dawat* whose existence is pardoned and whose spiritual self has reached the Divine presence and is blessed with closeness and unveiled

vision of Allah. He must be a man of effective attention by the Divine favour, man of verified contemplation as well as man of authority, truthfulness and reflection. Truthful is the immortal Mystic who is annihilated in Allah, engrossed in *Ism-e-Allah Zaat*, inwardly blessed with Divine observation and surrounded in the theophanies of light of Divine Essence. Only such a person is eligible to recite *Dawat* at the graves of spiritually alive Saints. In order to deliver *Dawat*, when such a perfect possessor of *Dawat* goes to the grave which is like a naked sword, he sits near the grave and recites *Sura Al-Mulk, Sura Ya-Sin, Sura Al-Muzzammil* or any verses of the Holy Quran which he has learnt by heart and becomes fully attentive towards the soul in the grave. If the reciter of *Dawat* is dominant over the soul, it would stand obediently before the reciter while he is reciting Quran and listen respectfully. If the reciter is imperfect, the soul would sit before him at a distance of one span and listen to the Quran obediently. At that time, if the reciter of *Dawat* imprisons the soul by the method prescribed in the spiritual knowledge, that soul wound never be relieved from his incarceration and would come to him whenever he orders. The spiritually alive and immortal Mystic who is omniscient man of inward possesses so much power and Divine favour that if all the jinns, humans, angels and every creature on the entire earth join together, he would dominate them as well as all the physical and spiritual realms. When the man of *Dawat* upon whom everything is exposed, recites *Dawat*, all the souls of Prophets, Companions, Saints, *Ghawth*[49], *Aqtab*[50], martyrs, *Abdal*[51], *Awtad*[52], Fakirs, Dervishes, Mystics, true believers and Muslims from Prophet Adam till Prophet Mohammad as well as those who will come till the Doomsday, whether present in the physical world or the spiritual world, surround him arraying in rows and recite *Dawat*

[49, 50, 51, 52] Saints on the panel of Sufi hierarchy (24)

along with him. He meets and shakes hand with all of them and remains in their company during life and after death. Only such a man of inward upon whom everything is exposed can recite this great *Dawat* because he is permitted by Allah to deliver *Dawat* at the shrines and has been granted the authority to incarcerate all the souls by the blessing of Quran. Whoever claims to be proficient in reciting *Dawat* but is unaware of this method of delivering the *Dawat*, certainly knows nothing about the veritable way of *Dawat*. Those would be ruined in the world and hereafter who agonize the Fakir who is man of *Dawat* and Divine presence and is dominant upon the spiritual world.

Know that there are four kinds of silence; first is the silence of the arrogant and cruel worldly people who do not talk to the humble, oppressed, *Gharib*[53], *Miskeen*[54] and Fakir due to the haughtiness of their inciting self. The Holy Prophet said about the oppressed and *Miskeen*;

۞ اَللّٰهُمَّ اجْعَلْنِیْ مَظْلُوْمًا وَّلَا تَجْعَلْنِیْ ظَالِمًا

Meaning: O' Allah make me among the oppressed not the oppressors.

۞ اَللّٰهُمَّ اَحْیِنِیْ مِسْكِیْنًا وَّ اَمِتْنِیْ مِسْكِیْنًا وَّ احْشُرْنِیْ فِیْ زُمْرَةِ الْمَسَاكِیْنِ

(سنن ابن ماجہ۔4126)

Meaning: O' Allah! Let me live as a *Miskeen*, die as a *Miskeen* and raise me among the *Masakeen*[55] on the Doomsday. **(Sunnan-e-Ibn-e-Maja 4126)**

Mystically, *Gharib* is the one whose being is purified of all the undesirable traits such as falsehood, backbiting, filthiness, wrath, etc. *Shikista* is the one who has put the collar of Allah's

[53] Literally *Gharib* means poor but mystically it refers to the Fakir who has nothing except Allah.
[54] Literally *Miskeen* means indigent or meek person but mystically it refers to the Saint who stays with Allah permanently, as *Miskeen* is derived from the Arabic word *Sakin* which literally means "stationery" or "staying at one place"
[55] Plural of *Miskeen*.

obedience around his neck and *Miskeen* is the title given to all the Saints from Allah almighty.

Second kind of silence is adopted to hide one's shortcomings. Such a person uses his silence for self-exhibition and is like a self-seller. Outwardly, he displays himself as a composed person but inwardly he is perplexed because of lack of gnosis of Allah. Piety and dervishism of such people is just a deceit and wile. They create the illusion of their knowledge through silence, superficial clemency and peaceful attitude and use it as a snare to trap people, but in fact, it is just out of their arrogance.

Third is the silence of those who are ever attentive towards their alive inward which is engrossed in concentration, invocation, reflection and meditation. Such an inward perpetually remains with Allah and gets inspirations about the Divine command "Be' and messages from the day of Divine covenant[56]. They remain silent because their eyes are ever occupied in having the candid vision of Allah and they are conjoined in Divine propinquity. Allah says;

۞ اَلرَّحۡمٰنُ عَلَى الۡعَرۡشِ اسۡتَوٰى (طٰہٰ-5)

Meaning: He is the Rehman (Most Compassionate) established above the Throne. **(Ta-Ha 5)**

عرش اکبر دل بود از دل بہ بین
نظر حق بر دل بود حق الیقین

Meaning: The inward of true believer is the Throne of Allah, behold Him in the inward. Know this with the truth of certainty that Allah's attention remains upon the inward.

[56] In pre-existence, Allah took the promise from the souls to always consider Him their Lord and Master by asking, "Am I not your Creator and Provident?" and the souls replied, "Yes! You are." (Verse 172, Sura A'raf). That promise is referred to as *Wada-e-Alast* i.e. the Divine covenant (4)

Fourth is the silence of those who behold Allah unveiled and whose souls are passionately blazing due to His ardent love. They suffer agonies for the Beloved and have absorbed themselves in the gnosis of Allah forgetting their self, the creation, Satan and the world. Such silence is mandatory upon the immortal Mystics who are immersed in Divine Oneness and light of vision of Allah. Silence is their seclusion with Allah. Spiritually, they are ecstatic for Allah but physically they are vigilant in following sharia and repent thousand times from heresy and disobeying sharia. Their invocation contains boundless passion for Allah which makes them unique with Allah. Talking uselessly and excessively causes spiritual demotion. The imperfects have no gnosis of Allah as they are void of the wisdom gained through Divine presence and closeness of Allah. The Holy Prophet said;

❁ لَا تُكَلِّمُ كَلَامَ الْحِكْمَةِ عِنْدَ الْجُهَّالُ

Meaning: Do not say the words of wisdom before the ignorant.

In this Hadith, ignorant refer to those deprived of the mystic knowledge and the esoteric knowledge of gnosis and union of Allah.

Ahadith;

❁ مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ

Meaning: One who recognizes his Holy Lord becomes silent.

❁ اَلسَّكُوْتُ رَأْسُ الْاِسْلَامِ

Meaning: Silence is the foundation of peace.

❁ اَلسَّكُوْتُ تَاجُ الْمُؤْمِنِيْنَ وَمَنْ سَكَتَ سَلِمَ نَجَا اَلسَّكُوْتُ قُرْبُ الرَّبِّ اَلسَّكُوْتُ اَنِيْسُ الرَّحْمٰنِ اَلسَّكُوْتُ مَعَ اللهِ قَالَ الْقَلْبِ اَلسَّكُوْتُ اَحْيَاءُ الْعُلُوْمِ اَلسَّكُوْتُ خَيْرٌ اَلسَّكُوْتُ مِفْتَاحُ الْجَنَّةِ اَلسَّكُوْتُ حِصَارٌ مِّنْ شَرِّ الشَّيْطَانِ اَلسَّكُوْتُ الْحِكْمَةِ اَلسَّكُوْتُ سَلِيْمُ الْقَلْبِ اَلسَّكُوْتُ يُمِيْتُ النَّفْسِ اَلسَّكُوْتُ يُحْيِ الْقَلْبِ

اَلسَّکُوْتُ سَلَامَۃُ الرُّوْحِ اَلسَّکُوْتُ نُوْرُ الْھُدٰی اَلسَّکُوْتُ ثَمَرَۃُ الْاِیْمَانِ اَلسَّکُوْتُ نَجَاتُ الْخَلْقِ اَلسَّکُوْتُ خَلْوَتِ التَّوحِیْدِ اَلسَّکُوْتُ جَامِعُ الْجَمِیَّتِ۔

Meaning: Silence is the crown of true believers. Whoever kept silent, remained safe and found salvation. Silence grants closeness to Allah. Silence makes friend of Allah. Silence means conversing with Allah inwardly. Silence revives the knowledge. Silence brings goodness. Silence is the key to paradise. Silence is fortification against evil of Satan. Silence is wisdom. Silence is purity of soul. Silence kills the inciting self. Silence gives life to the inward. Silence is safety for the soul. Silence is the light of Divine guidance. Silence is the fruit of faith. Salvation of creation lies in silence. Silence is seclusion in Divine Oneness. Silence is comprehensive of *Jamiat*.

لب مجنبند عارفان روئش نگر
عارفان را دائمی باحق نظر

Meaning: The Mystics do not move their lips, they just behold the Countenance of Allah. Their sight perpetually remains upon Allah.

ہر کہ گوید غیر او شد خر آواز
خاموشی خلوت خانہ شد حق براز

Meaning: Whoever keeps talking about other than Allah, his voice becomes like that of donkey. Silence is seclusion with Allah in which He reveals His secrets.

سر ز تن گردد جدا سخنش مگو
عارفان ہمسخن باحق گفتگو

Meaning: The Mystics keep conversing with Allah and never reveal the Divine secrets even if they are beheaded.

باھوؒ ظاہرش باخلق باطن حق کلام
ظاہر و باطن ز باطن شد تمام

Meaning: O' Bahoo! Physically they remain among the people but spiritually they talk to Allah. On accomplishment of inward, their spiritual and physical being becomes the same.

یافتہ دیدار در دیدہ درو
دیدار در دیدہ بہ بین خوش روبرو

Meaning: Those blessed with the vision of Allah keep it in their eyes. You can have the vision of Allah from their eyes by the beneficence of their company.

تو درو دیدار با دیدار در
ہر یکی تحقیق کن ناظر نظر

Meaning: To have the vision of Allah, look into the eyes of perfect Mystic. Verily, he can bless everyone with insight through his sight.

ہر کہ دعویٰ کرد من دیدار در
منصفی! انصاف دہ مثل خضر

Meaning: O' jurist! Like Khidr, give verdict justly about the one who claims that he has attained the vision of Allah.

روئی در آئینہ عکسی بین شود
زشت و زیبا ہر یکی عکسی دہد

Meaning: One must observe one's reality in a pellucid mirror (the pure inward of a perfect Mystic). The mirror shows reflection of every face clearly, whether it is beautiful or ugly.

بایک نظر ناظر کند ناظر خدا
بایک نظر حاضر برد بامصطفیؐ

Meaning: Single glance of an omniscient spiritual guide makes one the beholder of Allah and grants the presence of Mohammadan Assembly.

راہ این کامل نظر ناظر ز نور
با یک نظر با تو رساند در حضور

Meaning: It is the way of perfect spiritual guide that he grants the vision of Divine light and carries you to the Divine presence by his single glance.

ذکر فکر باز دارد از خدا
کشف و کراماتش ز نفس با ہوا

Meaning: Indulging in invocations and reflections prevents one from attaining to Allah. While, to gain the power of miracles and unveiling is the lust of inciting self.

عین بین از عین باعین است راز
ہر کہ بادیدار دایم در نماز

Meaning: Beholding the Exact Divinity with the eyes of Divinity is a deep secret. Whoever is blessed with the vision of Allah, perpetually remains in the state of prayer.

پنج پنجاہ رحمتش نازل نمود
ہر کہ پنجاہ پنج یابد باسجود

Meaning: Fifty five special beneficences of Allah descend every moment. Whoever remains in the state of prostration, gains them.

Such a man of contemplation, spiritual authority, attention and concentration gains the gnosis of Divine Oneness crossing the levels of spiritual separation and isolation and becomes unique and lone. The spiritual, evident, visionary, experiential and compassionate levels are all different from each other.

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از نظر خلق است گم یعنی خضر
از خضر گم گشتہ عارف راز بر

Meaning: Khidr is hidden from the creation but the Mystic possessing the secrets of Allah is hidden even from Khidr.

Allah says in a Qudsi Hadith

❁ اِنَّ اَوْلِیَآئِیْ تَحْتَ الْقَبَآئِیْ لَا یَعْرِفُھُمْ غَیْرِیْ

Meaning: Some of My Saints remain concealed beneath My robe. No one knows them except Me.

The four kinds of silence are mentioned again;

First is the silence of cruel and arrogant worldly people who do not like to talk to the poor and oppressed due to their hypocrisy, pride and lusts of inciting self. The Holy Prophet said;

❁ اَللّٰھُمَّ اجْعَلْنِیْ مَظْلُوْمًا وَّلَا تَجْعَلْنِیْ ظَالِمًا

Meaning: O' Allah make me among the oppressed not the oppressors.

Second is the silence of self-selling mentors who have no esoteric knowledge. They adopt silence deceitfully and cunningly to conceal their shortcomings. Hadith;

❁ نَعُوْذُ بِاللّٰہِ مِنْ غَضَبِ الْحَلِیْمِ

Meaning: I seek refuge of Allah from the wrath of the Clement.

Third kind of silence is adopted by the true believers who are the inward invokers, they remain engrossed in sanctifying their inward of every kind of filth and hypocrisy through the mediums of meditation, invocation and reflection.

Fourth is the silence of man of contemplation who beholds Allah evidently and is eternally drowned in Divinity having the gnosis of Allah. The immortal Mystic gets orders directly from Allah and Prophet Mohammad through inspirations. This state of

inspiration is depicted from his words as he speaks what he listens from Allah. He sees around if ordered otherwise obediently remains attentive towards the gnosis of Allah with all his senses.

You must know that there are two kinds of invocation; one is the declining invocation and other is the everlasting invocation of Allah. The gnosis, closeness and union of Allah are conferred upon the seeker whose being is blessed with the everlasting invocation of Allah. The veils of inciting self, creation, world and Satan are declined and removed from his existence. Hence, he is purged of duality and becomes One with Allah. This is the explanation of the everlasting invocation of Allah which makes the inward thriving. Felicitations for the one who is blessed with this invocation!

ہر کہ دعویٰ کرد من ذاکر خدا
خود پرستی رفت از وی دل صفا

Meaning: If anyone claims that he does the everlasting invocation of Allah, then his claim can be verified by observing that he has been absolved of conceit and has become pure inwardly.

Each and every breath of such a true invoker of Allah is absorbed in the invocation of Allah. He keeps doing the rounds of invocation in the company of Allah by His order. The sound of music or voice of any creation does not appeal him even if it is beautiful and sweet like the voice of Prophet David because he is always attentive towards listening to Allah. Likewise, none of the beautiful and stunning features of the creation attract him even if they are gorgeous like the beauty of Prophet Joseph because his eyes are passionately engrossed in beholding the light of Divine beauty and seek it more and more. He mostly remains silent because he is inwardly conversing with Allah about the words of Allah. If he speaks, only the words of Truth

come out of his mouth otherwise he keeps quiet even if he is offered the Solomon empire against his each word.

مرا ز پیر طریقت نصیحتی یاد است
کہ غیر یاد خدا ہرچہ ہست برباد است

Meaning: I remember the advice of my spiritual guide that everything except the remembrance of Allah is a total waste.

دولت بسگان دادند و نعمت بخران
ما امن امانیم تماشا نگران

Meaning: Wealth is granted to the greedy dogs and luxuries to the donkeys. We are saved from these things, so we watch their spectacle sitting peacefully.

By the eternal Divine power and beneficence, *Ism-e-Azam*[57] is inscribed upon the core of heart. *Ism-e-Azam* is the immortal and forever sustained Divine name. Allah says;

۞ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ (المجادلہ-22)

Meaning: They are those upon whose hearts He has inscribed faith. **(Al-Mujadilah 22)**

The reality and magnificence of the Divine name *Ism-e-Azam* is known only to the one upon whose heart it is inscribed and who is blessed with the proximity of Rehman. Contemplation of non-creation *Ism-e-Allah Zaat* raises the light of magnificent faith from the heart which envelops the entire being of seeker with the Divine light. Everything other than Allah erases from his existence and his every organ reflects the light of Allah.

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[57] *Ism-e-Azam* literally means the greatest name of Allah amongst His ninety nine beautiful names. It is the name which contains all His powers and whose recitation solves all the problems. Mystics confirm that *Ism-e-Azam* refers to *Ism-e-Allah Zaat* اَللّٰہُ because no other name of Allah is more powerful than the Divine name اَللّٰہُ .

EXPLANATION OF THE INWARD INVOKER

Know that the soul of inward invoker is eternally alive. It has gained endless immortality in life and after death. Such invoker safely crosses the *Sirat*[58] bridge in dream, enters the heaven and gets blessed with the vision of Allah. Whoever is conferred the Divine vision in dream, in the inward or during meditation and then he drowns in the light of Oneness of the Divine Essence, his soul becomes alive forever, in life as well as after death. Even in the grave, he remains safe from decaying, neither the dust touches him nor the insects. On the Doomsday, he will be raised from the grave in perfect health as if someone has awoken from deep sleep. When such a man of alive soul blessed with the vision of Allah will rise from the grave in the state of absorption in Divine ecstasy, he would be striking his head on the Throne and would hold upon the Holy Prophet. The Holy Prophet would say to him, "O' inward invoker having alive soul! The inward of Fakir is eternally immortal. You are an ardent lover of Allah and have been passionate for His vision. It is Doomsday, beware and be wise, do not lose your consciousness." He will then enter the Mohammadan Assembly held in the heaven where his immortal soul would be honoured with the ultimate levels of vision of Allah and his sight would then never ever turn away from Allah. One who does not hold these attributes cannot be considered possessor of alive inward and immortal soul.

طلب کن ذکر قلبش و از قلب
ذاکر قلبش بحرم راز ربّ

Meaning: Seek the secret invocation from the inward invoker as he is the confidant of Divine secrets.

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[58] *Sirat* in Arabic means a way or a road; according to traditions, it is a bridge or road which passes from the top of hell. In a Hadith, it is stated that the *Sirat* bridge is thinner than a hair, sharper than a sword and hotter than fire. In the hereafter, every human would be made to cross it, the true believers will pass over it quickly, some will cross it with difficulty while others will slip and fall down in the pits of hell.

The perfect Fakir has seven signs;

(1) Outwardly he seems indigent but inwardly he is independent of all desires
(2) Outwardly he is needy and meek but inwardly he is rich and generous
(3) Physically he is sorrowful but spiritually he has authority over all the treasures
(4) Apparently he seems an implorer but inwardly he is the immortal Mystic having perfect union with Allah
(5) Exoterically he seems unaware of the worldly knowledge but esoterically he is an excellent Mystic scholar
(6) In the physical world he is unknown but spiritually he is famous in the eighteen thousand realms
(7) Apparently he seems a follower but intrinsically he is the man of Divine Oneness.

Whatever you need, seek it from the Fakir. Only a Fakir can recognize another Fakir by the signs of his sincerity, true faith, inner desire for Allah, attribute of keeping the secrets, knowledge, wisdom and spiritual strength of Divine presence. Fakir is the key of totality. His recitals are Divine by the benediction of Divine presence. His inspiration is Divine light being the Divine inspiration; his invocation is light being the Divine invocation; his reflection is light being the Divine reflection; his contemplation is light being the Divine contemplation; his attention is light being the Divine attention; his concentration is light being the Divine concentration; his authority is light being the Divine authority, his voice is light being the Divine voice; his sight is light being the Divine sight; his secrets are light being the Divine secrets; his observations are light being the Divine observations; his hands are light being the hands of Divinity; his inward is light being the Divine inward; his soul is light being the Divine soul; his secret (the subtle inner part) is light being the Divine secret; his self is light being the Divine self; his ears are light being the

ears of Divinity; his gnosis is light being the Divine gnosis; his closeness is light being the Divine closeness; his presence is light being the Divine presence; his beneficence is light being the Divine beneficence; his graciousness is light being the Divine graciousness; his bestowal is light being the Divine bestowal and his *Jamiat* is light being the Divine *Jamiat*. All these Divine lights contain the contemplation of Divine Essence. At every station of the Divine light, there are thousands of theophanies of light of Divine presence which enlighten the seeker. The true seeker, upon whom these lights descend, becomes capable in just a moment to have the evident vision of Allah. The Fakir possessing all the levels of perfect Saints and Fakirs in both the worlds is the one who knows the key to all the esoteric and exoteric knowledges. If he blesses someone, he bestows entire treasures upon him and makes him independent of all desires.

EXPLANATION OF CONTEMPLATION

The veritable contemplation grants Divine secrets without struggle and gnosis of Allah without any hard work. Contemplation is closeness of Allah without restlessness. Contemplation is like the lesson of beginners whose every word confers the closeness of Allah and presence of the Mohammadan Assembly. The initial lesson of contemplation takes the man of contemplation to the station of no station in the very beginning granting him the Divine closeness and boundless guidance. Contemplation of the Rehman circumambulates the inward which has become like Madina due to its purity. The visible contemplation of Divinity is a bestowal of Allah which makes the seeker unique and isolated spiritually from all. It is eternal bliss for the soul and beneficence for the secret *(Sir'r)*. It bestows the secrets of Divine closeness, all levels of *Jamiat* and perfect trust upon Allah as well as shows the Divine beauty of beloved Prophet Mohammad peace be upon him. Following are different kinds and levels of contemplation;

Contemplation of the spiritual divers, contemplation of those who seek help and redress, contemplation of the *Ghawth* i.e. those who help and redress other's grievance, contemplation of the Qutb i.e. the spiritual pivot, contemplation of the sincere ones, contemplation of life, contemplation of death, contemplation of Divine Oneness, contemplation of spiritual separation, contemplation of isolation, contemplation of the *Dawat*, contemplation of the Divine favour, the veritable contemplation, contemplation of the spiritual way, contemplation which is comprehensive of all levels of *Jamiat*, contemplation which is the key to all solutions, contemplation which elevates spiritually, contemplation of reflection, contemplation which annihilates the self, contemplation of the inward, contemplation of the soul, contemplation of the secret, contemplation which grants immortality after immortality, contemplation which grants annihilation after annihilation, the beneficent contemplation, the bountiful contemplation, contemplation of the Divine Essence, contemplation of the Divine attributes and the contemplation of Totality.

The seeker who covers all these levels of contemplation in just one step and one moment by the grace of perfect spiritual guide, gains their beneficence comprehensively and entirely. His spiritual being becomes mature and magnanimous. Hence, he acquires the veritable marvels of the Mystic scholars and immortal Fakirs. The perfect, accomplished and supreme Mystic is the great rider holding the naked sword of contemplation through which his alive inward views the spectacle of both the worlds. His pure soul is awake and is entitled to have the observation of Divine presence and vision of the light of Holy Lord.

ہر کرا ز تصور کامل الکلی وصال
عین باعینش رسد حق الجمال

Meaning: Whoever becomes accomplished in contemplation, is blessed with ultimate union of Allah. His sight becomes Divine and is blessed with the vision of Divine beauty.

ہر کہ دیوانہ شود باذکر حق
زیر پائش عرش و کرسی ہر طبق

Meaning: One who does the invocation of Allah crazily, forgetting everything else, all the layers of earth and skies, the Throne and the Chair come under his feet.

The scholars of jurisprudence and the tale tellers may hold high ranks outwardly but inwardly they are totally unaware of the spiritual states of gnosis of Allah. Whoever heedfully follows the sharia of Prophet Mohammad even during spiritual ecstasy, finds the essence of gnosis of Allah. He becomes the man of Divine favour, companion of the Truth and beholder of the vision of Allah with open eyes. Trust worthy is the one whose secret (the subtle inner part) is set right. Such a seeker views everything from pre-existence till the eternal end and from world till the hereafter and is blessed with observation of the light of Divine Essence. He is vigilant against the heresy and illegitimates and repents from loving the world thousand times. The seeker whose inner eyes are enlightened by the eternal beneficence, is blessed with the vision of Allah. Then nothing remains hidden or secret from his enlightened eyes. Concealing the truth is infidelity and polluting the religion with falsehood is polytheism. We seek refuge of Allah from it.

Do you know what the ultimacy of the perfect Fakir is? His recitals are by the power of Allah; his recitation of Quran is by the power of Allah; his prayer is by the power of Allah; his invocation is by the power of Allah; his reflection is by the power of Allah; his Divinity is by the power of Allah, his inspiration is by the power of Allah; his Divine presence is by the power of Allah; his contemplation is by the power of Allah;

his authority is by the power of Allah; his secrets are the secrets of Allah, his sight is by the power of Allah; his observation is by the power of Allah; his light is by the power of Allah; his immersion in the Divine Oneness is by the power of Oneness of Allah; his invocation by tongue is by the power of Divine invocation as he is annihilated in Allah and always with Allah; his spiritual invocation is by the power of spiritual invocation of Divinity; his self is annihilated by the power of immortality of Allah; his secret (the subtle inner part) is the Divine secret by the power of Allah; his beneficence is Divine by the power of Allah. All these are the graciousness and bestowals of Allah upon him.

These levels are all Divine light being the levels of Divinity. At every level, there are further infinite lights of Divinity which make the being of the seeker entirely forgiven and bless him with presence before Allah. He remains anonymous among the people but inwardly becomes manifested and popular in eighteen thousand realms.

فقر از نور است نور از نور شد
قلب قالب نور و جان مغفور شد

Meaning: Faqr is the Divine light; its light makes its seeker light as well. His physical and spiritual being transforms into light and is pardoned completely.

فقر سرّی از خدا اسرار راز
باحضوری قلب قالب بانماز

Meaning: Faqr is one of the great secrets of Allah which grants Divine presence to the body and soul of the seeker during prayer.

گر ترا چشم است زین احوال بین
پنج را باپنج بردار و یقین

Meaning: If you have insight, view the spiritual states yourself. Let your five physical senses be dominated by the spiritual senses and attain to certainty.

ہر طرف بینم بہ بینم ذات نور
قبلہ نورش سجدہ با جان شد حضور

Meaning: I behold the light of Divine Essence wherever I see. The direction of all prayers should be towards His light. By prostrating it, the soul gets blessed with the Divine presence.

دل ترا رفتہ است باخطرات گاہ
باادب در سجدہ بر قبلہ نگاہ

Meaning: Alas! Your inward has become the abode of distracting thoughts. You must keep your eyes reverently fixed towards Him during prostration.

در عبادت سجدہ دل تو کی ربود
عارفان رو قبلہ دل باحق نمود

Meaning: Why your inward remains distracted during prayers? The Mystics remain attentive towards Allah during prayers as the vision of Allah is manifested in their inward.

O' Allah! Bestow Your secrets during the prayer. One whose inward is humbly engrossed in the contemplation of Divine presence and closeness during the prayer, is conferred the Divine secrets which are all truth and justified. Only the man of invocation is entitled to have this honour.

Know that the perfect and accomplished Fakir Saint is the immortal Mystic, he is comprehensive of all levels of *Jamiat* and is the key of totality. There are some signs to recognize a true *Qadri* follower. Firstly, the creation considers him an indigent but he is the richest in the view of Creator; creation thinks he is suffering from hardships but the Creator has made him the

possessor of all Divine treasures. The omniscient spiritual guide who is the master of all treasures of Allah lets him be blessed with the Divine treasures and makes him independent of all desires. People think he is an implorer but for the Creator, he is the immortal Mystic having perfect proximity and union with Allah. For common people, he is an ignorant but for the Creator, he is an excellent Mystic scholar who is beneficent for all the Muslims. Ignorant is one who is against his knowledge. For the creation he is a follower but for the Creator he is drowned in Divine Oneness and annihilated in Allah.

مرد آن باشد کہ باشد شہ شناس
می شناسد شاہ را در ہر لباس

Meaning: Real man is one who recognizes the King in whichever guise He appears.

باھوؒ می شناسد اولیا را با نظر
ہمچو زرگر می شناسد سیم و زر

Meaning: Bahoo can recognize the Saints in a single glance like a goldsmith identifies the gold and silver.

EXPLANATION OF INVOCATION, LIFE, AWAKENING, IMMORTALITY AND POWER OF THE INWARD AND THE DIVINE FAVOUR GAINED BY IT

The inward which is once vivified, perpetually remains passionately attentive towards Allah and occupied in beholding Him. It is madly engrossed in the Divine vision. Some seekers are blessed with the Divine union during meditation, some in the dream which is not a vain thought while some behold Allah with open eyes. The seeker who has relinquished the useless pleasures of the inciting self, love of the world and satanic thoughts, his

inward gains immortality by the eternal invocation and drowns in the vision of Allah becoming One with Him. During life, it enjoys the Divine company viewing the signs of Allah and does not die even in the grave. The grave of such a man of alive inward is like his isolated place with Allah where he sleeps peacefully. By the blessing of invocation of Allah, his body neither becomes dusty nor decays. The alive inward keeps it clean and dry as it was in life. Such a man of alive inward would rise from his grave on the Doomsday and fly towards the Throne in the state of ecstasy and intoxication for Allah. He would be striking his head on Throne and would hold the Holy Prophet. The Holy Prophet would say to him with utmost kindness, "O' man of invocation and ecstatic inward! Be conscious, it is Doomsday." Then he would be blessed with eternal company of the Holy Prophet and an immortal life. Without any accountability, he would be allowed to enter the heaven. These are the levels of death before dying. Whenever the invoker having pure inward is honoured with the vision of Allah, during life or after death, he forgets the entire world and its pleasures as well as the blessings of hereafter like the houris and castles, as said;

۞ تَنْسَوْنَهَا بِغَمِّ اِذَا رَاَيْهَا

Meaning: When they behold Allah, they forget everything.

The inward invocation is the destiny of those who are blessed with the Divine beneficence since eternity. Its reality should be understood from them.

ذکر قلبی طلب کن قرب از قلب
ذاکر قلبی بحرم راز رب

Meaning: Seek the inward invocation from the heart blessed with closeness of Allah. Such an invoker is confidant of Divine secrets.

Get to know that the *Ism-e-Azam (Ism-e-Allah Zaat)* gets inscribed upon heart by the power of Allah which spreads the light of faith in the inward. Since *Ism-e-Allah Zaat* has the efficacy of light of Rehman, the inward is enlightened by its benediction and the seeker beholds Allah clearly. When it rises in the inward like the sun, the theophanies of *Ism-e-Azam* i.e. *Ism-e-Allah Zaat* which are the light of faith brighten the inward and true faith manifest from it that is the bestowal of Allah. Due to the Divine closeness, the light of faith assimilates in every organ of the seeker and he is absolved of malice, hypocrisy, lie and the lusts created by intellect. Hence, he is liberated from the desires of inciting self, satanic thoughts and worries of the world. Afterwards, when he contemplates *Ism-e-Allah Zaat*, four metaphorical oceans manifest in his existence from the four letters of *Ism-e-Allah Zaat* اَللّٰہُ; the ocean of perfect trust upon Allah, ocean of renunciation, ocean of gnosis of Allah and the ocean of Divine Oneness. Whoever dives in these oceans, becomes the immortal Mystic and Fakir. The true invoker achieves these levels by the power of omnipotent spiritual guide who is the light of Divine guidance.

قادری صاحب ادب راسخ یقین

قادری از عین رحمت راز بین

Meaning: The true *Qadri* follower is obedient and has firm faith. He observes the secrets of Allah through the eyes of Divine kindness.

قادری صاحب نظر صاحب کرم

باحیا و قادری اہل از شرم

Meaning: *Qadri* spiritual guide possesses insight and is compassionate, modest and a man of dignity.

قادری را شیر نر روبہ نظر
بانظر ہرگز نہ بیند سیم و زر

Meaning: For the *Qadri*, even the dreadful lion is like a fox. He is never inclined towards gold and silver.

نیست آرام درآن دل کہ ہوس بسیار است
گل شود غنچہ درآن باغ کہ خس بسیار است

Meaning: The heart filled with lust can never find peace. The flowers wilt before blooming in the garden having excess of rubbish.

دلی بی وسوسہ از گوشہ نشینان مطلب
کہ ہوس در دل مرغان قفس بسیار است

Meaning: Do not seek inner purgation from the people who adopt seclusion. The birds of cage have many temptations in their heart.

از بدان فیض محال است بہ نیکان برسد
حق بیداری دزدان بعبس بسیار است

Meaning: It is impossible that the pious get any beneficence from the evildoers. The thieves are hardly blessed with the truth.

پشت و پا زن بر دو عالم تا فلک پیما شوی
از سرائی دنیا دون برخیز تا رعنا شوی

Meaning: Step upon both the worlds so that you become the climber of heavens. Cross the station of this worthless world so that so you attain exquisiteness.

ترک کبر و عجب کن تا قبلہ عالم شوی
خصلت ابلیس را بگذار تا آدم شوی

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Meaning: Shun arrogance, conceit and satanic traits so that you become the true son of Adam and the world is directed towards you.

مجو آرائش از دل نامرادی تا نظر دارد
کہ نخل ایمن نباشد از تزلزل تا ثمر دارد

Meaning: Until your heart is inclined towards the wretched world, it can never be adorned with the love of Allah because a plant bears fruit only when it becomes strong and safe from falling.

سادہ لوحان جنون از بیم محشر غافل اند
بیم رسوائی نباشد نامہ ننوشتہ را

Meaning: The crazy but simple hearted lovers of Allah have no fear of accountability on the Doomsday. One whose deeds are not recorded has nothing to worry about.

جمع کردن خویش را در عہد پیری مشکل است
پیش راہ نتوان گرفتن لشکر برگشتہ را

Meaning: It is very difficult to reform oneself in the old age as the one who has left the caravan cannot progress towards the destination.

مطلب کونین در آغوش ترک عداوت بہ
آں نیابد مطلبش تا مدعا دارد کسیرا

Meaning: Do not seek the world or the hereafter. Renounce them from your heart as it is better to keep enmity against them. One who seeks anything from anyone other than Allah, finds nothing.

پیران تلاش رزق فزون از جوان کنند
حرصش گدائی شود شام بیشتر دارد

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Meaning: The old people are greedier for sustenance than the young. Their greed stoops to lust with the passage of time just like a beggar begs more as the evening falls.

مہمائی فنا را از علائق نیست پروائی
نیندیشد ز خار آن کس کہ دامن در کمر دارد

Meaning: One on the expedition of annihilation does not care for relations. Why would the one who has taken all preventive measures fear from the troubles of the way!

ز ابراہیم ادھمؒ پرس قدر ملک درویشی
کہ طوفان دیدہ از آسائش ساحل خبر دارد

Meaning: Ask the worth of kingdom and dervishism from Abou ben Adham. As, the importance of shore is better known to the one who has survived a storm.

O' dear! What do we mean by gnosis of Allah and gaining the Divine Oneness? How can intellect be distinguished from knowledge? Which is the way to have observation of the light of Divine Essence and the vision of Allah? How can one get awareness about the closeness and union of Allah, beholding His beauty and achieving the level of *Jamiat*? Whose powerful sight can liberate the seeker from the bounds of self and body and elevate his soul to the evident vision of Allah?

خود نماند درمیانش بی حجاب
معرفت توحید ہر یک را جواب

Meaning: When you would annihilate yourself, then all the veils between you and Allah would be removed and you would get all the answers about gnosis of Allah.

آبجو در آب گم شد آب گو
ہمچنان است قرب دیدارش برو

Meaning: When a lake joins the ocean, it is called the ocean. You must also progress towards the vision and closeness of Allah like a lake flows towards the ocean.

نیست آنجا ذکر فکری نی آواز
عین بعین است فی اللہ غرق راز

Meaning: Beholding Allah with open eyes and immersing in Him is a great secret. Neither the invocations and reflections exist there nor any sound.

حیرتش عبرت نباشد در جمال
شد حضوری وحدتش باحق وصال

Meaning: The amazements and admonitions does not sustain while having the vision of Divine beauty. The Divine presence leads to Divine union and Oneness.

انتہا باہر طریقہ شد تمام
قادری را ابتدا شد زین مقام

Meaning: Where all other spiritual orders end, the *Qadri* order starts.

The initial level of a true *Qadri* follower is that he views the spectacle of everything from the Throne till the nether regions due to his closeness to Allah and visits every sphere between them. It is the lowest of all the great levels attained by a *Sarwari Qadri* seeker. Or, the status of *Sarwari Qadri* seeker is that he is perfect inwardly and veritable practitioner outwardly. Veritable practitioner is the one who has entire knowledge of the part and the Whole and who knows how to elaborate them. Inwardly perfect is the one who knows the secrets of gnosis of Allah and

whose eyes of inward, soul and secret are blessed with the candid vision of Allah. He can see everything pertaining to the creation and the Creator present in the worlds or beyond the worlds by the power of Allah Almighty. It should be known that if someone perpetually keeps the Guarded Tablet under his study, can have the spiritual flight of all the spheres and view each and everything present in these spheres then this is not at all spirituality. Such a person is totally unaware of gnosis of Allah and Divine Oneness. If a spiritual guide esoterically confers the effective knowledge of Quranic verses, Hadiths, exegesis and jurisprudence upon the seeker during dream or meditation, it makes the seeker enlightened and aware of all kinds of knowledge. By the power of this spiritual knowledge, the seeker gains superiority over the excellent scholars having exoteric knowledge. He can have dialogue with them upon every topic. However, such levels still keep the seeker veiled from Allah and unaware of the gnosis and Oneness of Allah. Such a seeker may become a scholar but cannot attain to the level of a Fakir or a Saint.

If a spiritual guide inwardly takes oath of allegiance by his spiritual attention from a seeker during dream or meditation and gives him spiritual persuasion of invocation, then the invocation continues in body and soul of the seeker. By the attention of spiritual guide, the warmth of invocation affects the being of seeker and keeps him restless day and night. The seeker loses his senses and people think that he has gone crazy or lunatic. This condition is the result of declining invocation which keeps the seeker inwardly deprived of gnosis of Allah, Divine observations, presence, closeness and union of Allah. Such a spiritual guide is imperfect and lacks insight while the seeker is obsessed by vain thoughts. He observes the fiery theophanies manifesting from the inciting self but foolishly misunderstands them as the theophanies of the light of Divine Essence and thinks that he has been blessed

with the Divine presence. Actually, he is far away from the light of gnosis.

What is the inner gnosis of Divine Oneness and who is the Dervish blessed with it? Inner gnosis of Divine Oneness is the special state of closeness to Allah in which the sincere seeker is blessed with the Divine presence and observation of the Divine Essence. Esoterically, there are two ways, two kinds of Divine favours and two kinds of companions. For their verification, the judge of truth orders the seeker who has reached the truth of certainty to present two witnesses. First witness is the Divine presence gained by the contemplation of *Ism-e-Allah Zaat* through which all the stations of closeness to the Divine Essence and acquiring the Divine attributes are covered instantly and the existence of the seeker becomes immortally alive. Second is the Divine vision which is conferred upon the true seeker through the spiritually powerful sight of the omniscient and all-seeing spiritual guide who is eternally in the state of Divine presence and vision. He elevates the seeker to the level of beholding Divinity with open eyes by his sight, hence the seeker is absolved of the need to do any kind of mystic struggle or invocations and reflections. He teaches the lesson of Divine presence and having vision of Allah with open eyes to the true seeker on the very first day through the contemplation of *Ism-e-Allah Zaat*. Owing to the powerful attention of perfect spiritual guide, the seeker gains the ability to spiritually reach wherever he wishes in the very beginning of the lesson.

The perfect spiritual guide possessing sated inward blesses the seeker with the honour of presence of veritable Mohammadan Assembly by the effect of *Ism-e-Allah Zaat*, his authority to grant Divine presence and the favour of conferring the Divine vision. He lets the seeker have education and persuasion of invocation from the Holy Prophet and be ennobled with high ranks and levels. If the seeker keeps true faith upon the Holy

Prophet, the efficacy of best morals, virtuous attributes, beautiful manners and strength of the Holy Prophet continues in his being. The seeker possessing such an inward is pure of falsehood and is upon the truth as he is blessed by the Truth. He follows the spiritual way of Divine favour which is verily the straight path. The seeker of Prophet Mohammad is laudable and his end is commendable. If the seeker loses his faith upon Mohammadan Assembly then certainly he is imprisoned by his cursed inciting self and his end would also be cursed. The Mohammadan Assembly and persuasion of the spiritual guide are like the touchstones which check the truth and falsehood of the seeker.

If, by the contemplation of *Ism-e-Allah Zaat* and the Divine presence and vision gained through it, the perfect spiritual guide drowns the true seeker in the Divine name Allah اَللّٰہُ and annihilates him in the Divine Essence, then the entire existence of the seeker immerses in Divinity by the efficacy of light of Divine Essence and contemplation of *Ism-e-Allah Zaat* and he is blessed with the Divine company. Hence, he is sanctified spiritually as well as physically and becomes desirable in the court of Allah. Even if people dislike him, he does not care. The inward of such a seeker is pure of falsehood by the Divine favour and is truly verified.

If, by the contemplation of *Ism-e-Allah Zaat* and through the Divine presence and vision gained by it, the spiritual guide presents the seeker in the court of Shaikh Abdul Qadir Jilani for spiritual education and persuasion, he blesses the seeker by conferring upon him the eternal presence of Mohammadan Assembly. Inward of such a seeker gains salvation from falsehood by the spiritual way of Divine favour. This way is verified and justified as it is from the Truth.

All three aforementioned spiritual levels honour the seeker with the vision of absolute light of the Divine Essence and are called the Divine presence, closeness and Oneness.

شد قادری را سہ مراتب سہ مقام
بی ذکر بی فکر در وحدت تمام

Meaning: The true *Qadri* has three levels and stations. He attains to the Divine Oneness without any invocation and reflection.

مرشد کامل بود این راز راہ
با توجہ برد مجلس مصطفیؐ

Meaning: The perfect spiritual guide is the secret of the way to Divine Oneness. He takes to the Mohammadan Assembly by his spiritual attention.

باھوؒ را ھو برد غم غیرت نماند
قلب باھوؒ روز و شب اَللّٰہُ بخواند

Meaning: Hoo carried Bahoo with Him, now Bahoo has no worries or grieves. The heart of Bahoo invokes the Divine name اَللّٰہُ day and night.

کاملان را ختم آخر ھو تمام
کنہ اعظم اَللّٰہُ نداند اہل خام

Meaning: The ultimacy of the perfect Saints is Hoo. This is the essence of *Ism-e-Azam* which is not known to the imperfects.

This spiritual way is covered by sacrificing one's life. It makes one independent of desires and indifferent to all in both the worlds. By drowning in Faqr, the seeker is blessed with light of the Divine Essence, hence Allah is pleased with him. Faqr grants the true seeker the final level of Divine presence immersing him in the light of Divine Essence which makes his inward replete and his existence is completely forgiven. The Holy Prophet said;

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❁ خُلِقَتِ السَّادَاتُ مِنْ صُلْبِیْ وَخُلِقَتِ الْعُلَمَآءُ مِنْ صَدْرِیْ وَخُلِقَتِ الْفُقَرَآءُ مِنْ نُوْرِ اللّٰہِ تَعَالٰی

Meaning: The *Sadat*[59] are created from my spine, scholars are created from my chest and the Fakirs are created from the light of Allah.

The inward of Fakirs is pure of covetousness, greed, jealousy and arrogance because it is sated and strengthened eternally by the efficacy of *Ism-e-Allah Zaat*. The Holy Prophet said;

❁ خَلَقَ اللّٰہُ تَعَالٰی کُلَّ شَیْءٍ مِّنْ طِیْنِ الْاَرْضِ وَخُلِقَتِ الْفُقَرَآءُ مِنْ طِیْنِ الْجَنَّۃِ

Meaning: Allah created every creation with the soil of earth but the Fakirs were created with the soil of Jannah.

The Fakir, who is accomplished inwardly, unites with the Divine light returning to his origin and eternally enjoys the privilege of company of the Holy Prophet. The world and the hereafter are his seekers and remain present in his service day and night like obedient slaves. The Fakir having perfect inward possesses complete authority upon the Divine treasures of world and hereafter. It is up to him whether he utilizes them or does not even looks towards them and surpasses the level of authority. It is just the primary level of a Fakir which is bestowed upon him by the kind attention of Allah so that he is sated of the world and hereafter and gains complete *Jamiat*. Hadith;

❁ مَنْ لَّہُ الْمَوْلٰی فَلَہُ الْکُلُّ

Meaning: One who finds Allah, finds everything.

در مدرسہ دیدار توحیدش سبق
شد مطالعہ کل و جز جملہ خلق

[59] Plural of *Syed*, descendants of the Holy Prophet from Ali Ibn Abi Talib and Fatima-tuz-Zahra

Meaning: The lesson of Oneness of Allah is taught in the school of Divine vision which includes the study of the part and Whole as well as of every creation.

کنہ کن را یافتم لاریب غیب
ہر کرا احمق کرد ظاہر نیست غیب

Meaning: I have found the essence of the Divine command "Be" which is doubtless but hidden. Whatever is told by the fools cannot be considered the hidden.

Allah says;

۞ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (البقرہ-3,2)

Meaning: (Quran is) Guidance for the people of piety[60]. They are those who believe in the hidden. **(Al-Baqarah 2, 3)**

Which is the mystic way through which the seeker can, whenever he wishes, drown in the ocean of Divine Oneness, get the honour of presence in the Mohammadan Assembly, behold the Holy prophet and elevate to the gnosis of "None but Allah" at that time? That is the way of contemplation of *Ism-e-Allah Zaat* which confers the closeness and gnosis of Allah, observation of the Divine light along with the Divine presence and Oneness. The secrets of the Holy Lord are revealed during the Divine presence gained through *Ism-e-Allah Zaat* which grant the eternal *Jamiat* and candid vision of Allah. The perfect spiritual guide can exalt the seeker to the station of no station by his powerful attention in just a moment. This is the initial status of a *Qadri* follower who is drowned and annihilated in Allah.

گر تو خواہی معرفت توحید ذات
باتصور مردہ دل را کن حیات

[60] *Taqwa* (15)

Meaning: If you wish to gain the gnosis of Oneness of the Divine Essence, vivify your dead inward by the contemplation of *Ism-e-Allah Zaat*.

عرش زیرش فرش بروی خوش نشین
معرفت توحید کلی این بہ بین

Meaning: The Throne is under the steps of the perfect spiritual guide, sit there reverently, it would reveal upon you the complete gnosis of Divine Oneness.

You must know that there are many dangers of demotion and decline in the mystic way of invocations and reflections. The mystic way of recital rounds and reciting *Ilm-e-Dawat*[61] also contain the dangers of demotion and inclination of people for solution of their problems. It is just a hypocritical struggle. While, the way of forty day seclusion is full of satanic thoughts and distractions. Adopting solitude in a closet gives way to satanic whispers and misapprehensions and it is an absolute veil. The veritable mystic way of closeness and gnosis of Allah lies in the contemplation of *Ism-e-Allah Zaat* which bestows the Divine treasures without struggle. By following this way, all the stations and levels of the part and Whole are covered. The perfect spiritual guide is one who fulfills all the objectives of the seeker by the essence of *Ism-e-Allah Zaat* and shows him the reality of *Ism-e-Allah Zaat* اَللّٰہُ.

باتو گویم بشنو ای اہل از ہوس
ہر مطالب اسم اَللّٰہُ با تو بس

Meaning: Let me tell you O' people of lust! The *Ism-e-Allah Zaat* is enough for you to achieve all your objectives.

[61] Knowledge of *Dawat*

Ism-e-Allah Zaat is a grand Trust. To acquire It, one must have great courage, potential and magnanimity along with permanent presence of the Mohammadan Assembly. The Holy Prophet said;

❁ اَلدُّنْیَا لَکُمْ وَالْعُقْبٰی لَکُمْ وَالْمَوْلٰی لِیْ

Meaning: The world and hereafter are for you, for me there is only Allah.

That is why Allah said about him;

مَازَاغَ الْبَصَرُ وَمَا طَغٰیo (النجم-17)

Meaning: The sight (of your Prophet) did not incline aside, nor did it transgress (its limit). **(An-Najm 17)**

Hadith;

❁ لَوْ کَانَتِ الْجَنَّۃُ نَصِیْبُ الْمُشْتَاقِیْنَ بِدُوْنِ جَمَالِہٖ فَوَا وَیْلَاہُ وَلَوْ کَانَتِ النَّارُ نَصِیْبُ الْمُشْتَاقِیْنَ بِجَمَالِہٖ فَوَا شَوْقَاہُ

Meaning: The lovers of Allah would not be happy if they are granted heaven without the vision of Divine beauty but if they are sent to hell and blessed with Divine vision, they would happily accept it.

علم بہر از معرفت روشن ضمیر
ہر کہ خواند بہر دنیا بی نظیر

Meaning: The knowledge gained to have gnosis of Allah enlightens one. Whoever acquires knowledge for worldly purposes remains deprived of insight.

علم بہر از تقویٰ طاعت حق پسند
گر ترا عقل است بشنو ہوشمند

Meaning: Listen O' conscious! If you have wisdom, acquire the knowledge to excel in piety, devotion to Allah and truthfulness.

عالم دین درم بی دین طلب
باتو گویم بشنو ای بی ادب

Meaning: O' disobedient! Let me tell you, the religious scholar who seeks money is, in fact, irreligious.

علم بہر از راز رہبر باخدا
باتو گویم بشنو ای سر ہوا

Meaning: O' man of lustful desires! I am telling you that the knowledge of Divine secrets guides towards Allah.

Gaining excessive knowledge is not mandatory but fearing from Allah and leaving the sins is obligatory. Hadith;

❁ لَا فَرَقَ بَيْنَ الْحَيَوَانِ وَالْإِنْسَانِ إِلَّا بِالْعِلْمِ

Meaning: There is no difference between an animal and a human except knowledge.

Real knowledge is that which takes to the Truth and bestows the truth, reality and gnosis of Allah honouring one with the presence of Mohammadan Assembly. Knowledge means to know. Know what? It is to get salvation from falsehood, ego, infidelity, polytheism, arrogance, conceit, covetousness, greed, jealousy and desires of self and eventually reach Allah. When the self and its desires annihilate, the soul gains immortality.

ز دل چشم بکشا و بہ بین ذات نور
تو نفس این فنا کن روی در حضور

Meaning: Enlighten your inner eye and behold the light of Divine Essence. Annihilate yourself and reach the Divine presence.

Allah says;

❁ وَفِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ (الذاریٰت-21)

Meaning: I am within you, can't you see. **(Adh-Dhariyat 21)**

The devil of inciting self is the veil between Allah and His slave. When it is removed, the seeker becomes the scholar of Hadith.

ز شہ رگ نزدیک چون گویند دور
اسم اَللّٰہُ برد مارا در حضور

Meaning: Allah is nearer than the jugular vein, why people think He is far. We have attained the Divine presence by the benediction of *Ism-e-Allah Zaat*.

Allah says;

۞ فَاَیۡنَمَا تُوَلُّوۡا فَثَمَّ وَجۡهُ اللّٰهِ (البقرہ۔115)

Meaning: Wherever you turn, you will observe the Divine Face. **(Al-Baqarah 115)**

ہر طرف بینم بجلوۂ ذات نور
از تصور اسم اَللّٰہُ با حضور

Meaning: Wherever I turn, I behold the manifestation of light of Divine Essence. I am blessed with the Divine presence by the contemplation of *Ism-e-Allah Zaat*.

Through which mystic way the complete practical knowledge of *Dawat* is acquired instantly, *Dawat* continues fluently and its scholar becomes its practitioner by perfect obedience? The Divine favour of veritable obedience cannot be obtained but by the permission, attention and kindness of perfect spiritual guide.

ہر کہ را مرشد نہ او شیطان مرید
ہر کہ با مرشد بود گو بایزیدؒ

Meaning: Whoever does not follow a spiritual guide, is verily the disciple of Satan. One blessed with the guidance and company of perfect spiritual guide is like the great Saint Bayazid Bastami.

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Through which mystic way the complete *Ilm-e-Dawat* comes under practice instantly and *Dawat* continues fluently? It is the way of delivering *Dawat* at the shrine of Saints. Which is the mystic way that makes the Fakir accomplished in gnosis of Allah, Divine Oneness, Faqr, Divine closeness and observations in just a moment without any struggle? It is the way of becoming perfect in contemplation of *Ism-e-Allah Zaat* by engrossing in the Divine presence. This way is entirely the beneficence and kindness of Allah which is bestowed by the perfect spiritual guide.

What are the signs and acts by which the perfect spiritual guide can be recognized? These are;

(a) His words contain the essence of the Divine command "Be"
(b) He never keeps his disciples engaged in invocations, reflections and spiritual frenzy for long
(c) He knows no other way except blessing the seekers with Divine presence and observation of light of the Divine Essence by his spiritual attention and contemplation of *Ism-e-Allah Zaat*.

Know that the entire physical and spiritual existence of the Fakir who is man of essence, is the abode of gnosis of Divine Oneness as he is blessed with excellence in *Jamiat* regarding the closeness of Allah. Hence, it becomes evident that Fakir possessing the contemplation of *Ism-e-Allah Zaat* neither knows the way of invocation and reflection nor that of recitals, meditation, unveiling, combats, miracles or worldly honours and ranks. He just knows the way of absolute annihilation in Allah and having Divine vision and eternal union with Allah. The truthful and sincere seeker of Allah blessed with Divine favour is the one who seeks only the gnosis of Allah and observation of Divine light from his spiritual guide which replete the spiritual self. Such a seeker is honoured with the veritable Divine presence. Contemplation of *Ism-e-Allah Zaat* is the way to know the

Divine secrets without any struggle. It is the way of beneficence of *Qadri* spiritual guide whose worth is acknowledged in all the realms. Hadith;

❁ وَمَنْ اَرَادَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ اَرَادَ الْعُقْبٰى فَلَهُ الْعُقْبٰى وَمَنْ اَرَادَ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: One who intended for the world, got the world; one who intended for the hereafter, got the hereafter; one who intended for Allah, got everything.

It must be known that by attaining to the Divine Essence, the Divine attributes are automatically and directly acquired. The seeker blessed with the observation of Divine Oneness, which is the key of totality, needs nothing else from anyone. How can a beginner practitioner of *Dawat* accomplish in it and approach to the level of reciting the dominant and strongest *Dawat*? Which is the *Dawat* that is called the naked sword? There are five ways of delivering the *Dawat* with Divine favour. One becomes the perfect practitioner of *Dawat* in the way that he firstly recites the Quranic verses or *Saifi dua*[62] or the beautiful names of Allah or performs recital rounds in the Divine company and learns to deliver *Dawat* and gain answers of his questions. Afterwards, he performs similar practices and recital rounds in the company of Holy Prophet while delivering *Dawat* and learns from him. Then, he delivers *Dawat* in the same manner in the company of all the Prophets and Messengers from Adam till the last Prophet Mohammad and learns from them. Then, he repeats the same practice with all the angels, martyrs, *Ghawth*, *Aqtab*, Fakirs and Dervishes and learns from them. After that, he is first of all ordered by Allah to recite *Dawat*. Then, he seeks its permission from the Holy Prophet. Then he asks for the permission from all the great Companions, People of the Cloak and Shaikh Abdul Qadir Jilani who grant it with utmost kindness. Then, he is

[62] A prayer for spiritual assistance.

allowed by all the Prophets, Messengers, Saints, Sufis, *Ghawth*, *Aqtab*, Dervishes and Fakirs to recite *Dawat.* Hence, he becomes perfect and accomplished in delivering *Dawat* and gains the key of totality. Whenever he wishes to recite *Dawat*, he goes to the grave of some Saint which is like a naked sword, delivers *Dawat* sitting beside it and gets answers of his questions from the grave. It becomes easy for him to be present in the court of any sacred entity by reciting *Dawat*.

Although, there are many dangers and demotions in reciting *Dawat* but the perfect practitioner of *Dawat* is absolved of demotion or declining and does not need to set a fortification around him. The immortal Mystic is unique with the Holy Lord. The perfect practitioner of *Dawat* possesses the power of all-seeing. Entire hidden treasures of Allah are evident upon his sight. He has no need to recite *Dawat* for the worldly people. Whoever recites *Dawat* for worldly purpose or worldly people is imperfect and is completely unaware of initial and final level of the mystic way of delivering *Dawat*. The perfect practitioner of *Dawat* recites it basically for three purposes. Since he observes entire religion and holds authority upon all the worldly and Divine treasures, his heart is sated of them and gold and silver are equally worthless for him. He recites *Dawat*;

(a) For the Muslim king who is fighting against the brigand infidels
(b) For the seeker who has suffered spiritual demotion while reciting *Dawat* and has become lunatic
(c) For the practitioner scholars who are the true heirs of Prophets when they face some difficult situation.

When the Fakir becomes accomplished in the spiritual practice of *Dawat* and gains command over it along with perfect authority upon the contemplation of *Ism-e-Allah Zaat*, then his spiritual attention of one moment becomes infinite times better than all the mystic struggles, hard devotional exercises, forty day

seclusions or reciting *Dawat*. The effect of single moment's attention of the Fakir, who knows the way of spiritual attention, authority and contemplation, does not end till the Doomsday, rather keeps progressing day by day. The scholars who are true heirs of the Prophets hold such elevated spiritual levels that if they commit any mistake regarding issues of the exoteric religious knowledge or are lacking while having discussions with other scholars, they become inwardly attentive by the power of their knowledge towards all the Prophets from Adam till the last Prophet Mohammad, meet with the soul of every Prophet, Messenger and Saint, acquire the bestowed knowledge from them and correct their mistake as well as verify their knowledge. The scholars who cannot be present spiritually in the assembly of Prophets and do not perform any services in the assembly, how can they be considered the heirs of the Prophets? They are just like animals having dead inward. Only the scholars possessing alive inward can be considered the veritable heirs of the Prophets. The so called scholars trapped by their inciting self and bounded in the physical world cannot be called the heirs of Prophets. Allah says about them;

۞ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ (الجمعہ-5)

Meaning: Their example is like that of a donkey who carries volumes *(of books)*. **(Al-Jumu'ah 5)**

علم باعمل است علمش راہبر
عالمان را دل صفا صاحب نظر

Meaning: The knowledge guides those who practise upon it. Such real scholars have pure inward and are men of insight.

The immortal Mystic Fakirs and Saints are those who have enveloped themselves in the subtle cover of gnosis and Oneness of Allah. They drink the entire ocean of gnosis of Divine Oneness in a single sip without complaining or flustering. They

are always present in the Mohammadan Assembly and are approved in the court of Allah. The Fakir does nothing without the order of Allah and permission of the Holy Prophet, as Allah says;

۞ وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ (النجم-3)

Meaning: He does not say anything by his own will. **(An-Najm 3)**

The levels of gnosis of Allah, knowledge, unveiling, miracles, separation and isolation, levels of *Ghawth*, *Aqtab*, *Abdal* and *Awtad*, levels of Divine Oneness, contemplation, spiritual authority, attention, concentration, meditation, revelation, accountability and inward fight, levels of closeness to Allah, light of the Essence, observation of the Divine presence, annihilation, immortality, *Dawat* and the vision of Allah are easy to achieve for the seeker blessed with spiritual life by the benediction of Divine presence gained by *Ism-e-Allah Zaat*. However, it is very difficult to be magnanimous and remain obediently present in the court of Prophet Mohammad keeping check upon oneself forever. For it, one has to be with Allah perpetually, follow each and every step of the Holy Prophet and remain steadfast upon it till death. Allah says;

۞ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ (الحجر-99)

Meaning: And worship your Lord till you attain certainty. **(Al-Hijr 99)**

The truth of certainty is attained by the perfect Mystics who are persevered upon the religion in every aspect and follow the Prophet completely. By the kindness of Allah, they have no worries. Know that there are three groups of people in the world; first are the veiled ones, they are the worldly people who have many veils between them and Allah. One of the veils is the knowledge which takes away from Allah and close to the world, Satan and inciting self. It is declared;

۞ اَلْعِلْمُ حِجَابُ اللّٰہِ الْاَکْبَرِ

Meaning: Knowledge is the greatest veil.

This group includes hypocrites, pagans, liars and the men of inciting self.

Verse of Holy Quran;

۞ وَمَا اُبَرِّئُ نَفْسِیْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّیْ ؕ اِنَّ رَبِّیْ غَفُوْرٌ رَّحِیْمٌ (یوسف-53)

Meaning: (Prophet Joseph said!) And I do not (claim) absolution of my inciting self. Certainly, the inciting self persistently commands much evil, except those upon whom my Lord has mercy. Indeed, my Lord is Forgiving and Merciful. **(Yusuf 53)**

Second group includes the *Majdhub*. Although, in the beginning their soul is blessed with the light of sainthood which enlightens them and some hidden things are unveiled upon them but they could not tolerate its effects and are spiritually demoted being dejected, admonished, amazed and absorbed. Hence, they remain imperfect and unaccomplished. Eventually, they are included among the veiled ones due to their deprivation of gnosis of Allah.

Third is the group of beloveds of Allah whose inciting self is completely annihilated and soul is alive. Their initial spiritual station is in the realm of absolute Unity and they are blessed with the power of reading the tablet of mind. Their physical and spiritual being is enlightened like the sun and they can see everything unveiled. They have gnosis of every stage of Divine Oneness and can be present in the court of all the Prophets and Saints. It is evident that the people of inciting self find pleasure only in the carrion world. The source of life of soul is to practise invocation, reflection and meditation fervently. The people of soul find inner peace, bliss, nourishment and strength by passionately drowning in the Divine vision and having the

honour of beholding the light of Divine Essence. They are the men of contemplation of *Ism-e-Allah Zaat* who are blessed with spiritual life and enlightened insight due to ultimate closeness of Allah. Wherever they sit, they view the spectacle of both the worlds on their palm or nail. One who can see both the worlds on his nail, does not need to read or write or acquire the knowledge of filling circles to make charms. The seeker who learns and knows the essence of every level of Divine presence through the contemplation of *Ism-e-Allah Zaat* اَللّٰہُ, contemplation of the sacred name Mohammad مُحَمَّدٌ, contemplation of *Ism-e-Azam* and ninety nine beautiful names of Allah, contemplation of the Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ, contemplation of Arabic alphabets, contemplation of verses of Quran and the levels gained through them, can reach wherever he wishes; whether it is the station of annihilation of inciting self, station of pure inward, station of soul or the station of Divine vision. O' disobedient and immodest fools, beware! These are the ranks of Fakirs. If you come, you will be welcomed; otherwise Allah does not need anyone. The Mystics always keep the Day of Requital in their view and remain amazed and worried about it. They know that Allah's glory manifest anew everyday, so sometimes they are in the state of fear and sometimes in hope, as Allah says;

۞ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ (الرحمٰن-29)

Meaning: Everyday His glory manifests anew. **(Ar-Rehman 29)**

O' dear! You must know that there is different explanation for every level of invocation, meditation, dreams, death, unexemplified manifestation, union, annihilation, immortality, station of no station and the Divine vision. Reality of some levels is understood by the interpretation of dreams, some by the exegesis of knowledge and some by being enlightened. Some levels are gained by the gnosis of Allah, observations in the state of closeness to Allah, spiritual states and experiences and the

Divine union while some are gained from the spiritual substitution, beneficence of eternal knowledge, ultimate vision of Allah after the death of inciting self which is the level of "death before dying". Verily, all these levels and blessings are acquired inwardly and outwardly by the favour and help of Allah, as Quran teaches;

۞ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ (ھود-88)

Meaning: And I am favoured by none but Allah. **(Hud 88)**

The seekers of Allah having alive soul are blessed with the levels of Divine union, the everlasting levels, levels of spiritual states, levels of ultimacy of spiritual experiences, levels of *Jamiat* and Divine beauty as said; اِنَّ اللّٰهَ جَمِيْلٌ يُحِبُّ الْجَمَالَ (صحیح مسلم-265) *InAllaha Jameelun yuhibul Jamal* meaning; "Allah is Beautiful and appreciates beauty" **(Muslim 265)** and the levels of observation of Divine beauty. On the contrary, the seekers of the world having dead souls, whether scholars or ignorant, are the renouncers of the obligatory prayers, drunkards, heretics, music lovers, evil thinkers, companions of the Satan, slaves of their inciting self and the vicious ones. Alive soul is that which does the inward invocation of Allah and is enlightened and blessed with *Jamiat*.

EXPLANATION OF DAWAT

The imperfect reciters of *Dawat* firstly offer the prayer for augury while delivering *Dawat* for the religious purposes. Real practitioner of *Dawat* is one who acquires power and help from the perfect reciter of *Dawat* while delivering *Dawat* and performing meditation for different ventures. Perfect reciter of *Dawat* is one who gains inward strength for his ventures from the accomplished reciter of *Dawat* by the domination of descended spiritual knowledge, undoubted hidden revelations and inspirations which bless him with unveiled spiritual sight.

The accomplished reciter of *Dawat* is one who is helped by the supreme reciter of *Dawat* in his ventures through the closeness of Allah, verified Divine presence gained by *Ism-e-Allah Zaat*, reading the Guarded Tablet or contemplating the tablet of mind. The supreme reciter of *Dawat* is one who is comprehensive of all the levels of *Dawat.* He is the omniscient man of *Dawat* who can view all the worlds as they remain present before him. Single moment's attention of such an omniscient and omnipresent Fakir is infinite times better than reciting *Dawat*. One, who knows the way of spiritual attention and Divine favour, does not need to recite *Dawat*. All his matters are accomplished by the spiritual attention whose effects do not end till the Doomsday, rather keep progressing day by day.

First is the perfect *Dawat* which is called the *Locking Dawat.* It is delivered by reciting Quran with contemplation. By delivering it, *Dawat* of all the reciters present upon the earth is locked. They cannot recite even a word of *Dawat* and are spiritually demoted. Either they suffer a disease or that country is struck by drought or famine or its citizens face sudden death.

Second is the accomplished *Dawat* called the *Key Dawat.* It is delivered by reciting the Quran in the state of Divine presence and closeness and being approved in the Mohammadan Assembly. It opens the lock of the door to pre-existence, lock of the door to eternal end, lock of the door of world, lock of the door of hereafter, lock of the door of gnosis of Allah and shows everything candidly.

Third is the supreme *Dawat* called the *Dawat* of Divine Oneness. It is recited at the shrines of Saints. By reciting it, the seeker can meet the souls of all Saints and get answers of his questions.

Fourth *Dawat* is comprehensive of Divine light. By reciting it, the reciter gains authority over both the worlds. The light of Essence assimilates in his physical and spiritual being and he

immerses in Divinity. He renounces all the human pleasures and tastes. Even if he takes any such thing, it is burnt and turned to naught by the fire of ecstasy produced by the invocation of *Ism-e-Allah Zaat*, light of closeness of Allah acquired by the sacrificial invocation and the theophanies of light of the kingly invocation. Nothing of the world and hereafter remains hidden from him due to his pellucid inward. Such immortal Mystics drink the ocean of light of gnosis of Allah, neither they reveal this secret upon anyone nor complain or fluster. They ever follow the sharia and strive for it.

So, we have discussed four kinds of *Dawat*;

(a) The perfect *Dawat* i.e. the *Locking Dawat*
(b) The accomplished Dawat i.e. the *Key Dawat*
(c) The supreme *Dawat* i.e. the *Dawat* of Divine Oneness which grants the eternal Divine closeness and union
(d) The *Dawat* comprehensive of Divine light which drowns in the state of annihilation in Allah making the reciter enlightened and immortal Fakir who is ruler upon the worlds.

EXPLANATION OF DAWAT OF ALL MARVELS WHICH GRANTS THE VISION OF DIVINE BEAUTY

Dawat is like the philosopher's stone in the hand of pious men of *Dawat* which makes them independent of all desires. The inciting self of such pious men is continuously deteriorating. It is said;

۞ اِنَّ اللّٰهَ یُحِبُّ الْفُقَرَآءَ الْغَنِیَّ

Meaning: Allah likes the generous Fakirs.

There is a Persian proverb;

از دست نارسا است کہ مکارہ پارسا است

Meaning: One who has no access to the sin, cunningly claims to be pious.

The foundation of *Dawat* is the knowledge of augmentation and panacea alchemy. Without it, *Dawat* does not continue. There are many dangers of spiritual demotion, rejection, lunacy, accidents, calamities, inflictions, restlessness and instability in the *Ilm-e-Dawat*[63]. The perfect ones are absolved of all these dangers, they do not need to set fortification around them as they are eternally the men of spiritual states. If an imperfect will recite *Dawat*, he would be ruined and indulged in delusions. Practising *Dawat* and subduing the creation through it become easy if it is recited by the permission and under the supervision of perfect spiritual guide. The imperfect can never become the veritable practitioners of *Dawat* even if they struggle for their entire life. The perfect practitioners of *Dawat* are not indigents. They rule upon the world from east to west by the command of Allah and permission of the Holy Prophet. For the Saint who is man of *Dawat*, *Dawat* is like a naked sword in the hands, just as the Companions of the Holy Prophet had the *Zulfiqar*[64] with which they killed the infidels and gained firmness upon the religion with certainty.

When the Fakir attains to the level of accomplished Totality, he firstly grants the knowledge of Divine presence to the true seeker of Allah through *Ism-e-Allah Zaat* and lets him spiritually meet the souls of all Prophets till the last Prophet Mohammad and the Saints who will come till the Doomsday. He meets and shakes hands with all the Saints, true believers, Muslims, *Ghawth*, *Aqtab*, Fakirs and Dervishes, and comes to know each one of them by name. Just in the beginning of *Dawat*, the spiritual guide acquaints the seeker, by the power of glorification rounds, with the names and status of all the title holder Saints,

[63] The knowledge of *Dawat*
[64] The sword of Ali Ibn Abi Talib given by the Holy Prophet in the battle of Uhad with which he won all the battles.

men of *Dawat*, men of invocation and reflection, men of mystic struggles, men of Divine observations, men of inciting self and sensual desires, men of alive inward, men of immortal soul, Dervishes and Fakirs present in every street of every town of every city of every province of every country. That is why, *Dawat* recited by the permission of such perfectly accomplished possessor of *Dawat* solves all the problems and fulfills all the objectives.

The perfect and accomplished practitioner of *Dawat* is himself the key of totality. After all, what is the ultimacy of such a man of *Dawat*? It is achieving the final rank of Prophetic seal after accomplishing in all the preceding levels. In which *Dawat* the seeker performs rounds of recitation of Quran in the company of Allah and converses with Him? In which *Dawat* the seeker performs rounds of recitation of Quran in the company of souls of all Prophets and Messengers from Adam till the last Prophet Mohammad? In which *Dawat* the seeker performs rounds of recitation of Quran in the Mohammadan Assembly in the company of Prophet Mohammad, his great Companions, the sacred martyrs-Hassan bin Ali and Husayn bin Ali and all the other Companions of the Holy Prophet? In which *Dawat* the seeker performs rounds of recitation of Quran in the company of souls of all the Saints, Fakirs, Dervishes, *Ghawth, Aqtab, Abdal, Awtad,* immortal Mystics united with Allah, title holder Muslims and true believers? While doing rounds of recitation of Quran during *Dawat,* thousands of inspirations descend upon the reciter from Allah. Souls of all the Prophets, Saints and true followers of Islam as well as all angels gather around him and sit in rows at a distance of one span from him. By their permission and order, the soul of reciter attains the Divine closeness. When he visits the shrine of a Saint at night and recites *Dawat* sitting beside the grave of Saint which is like the naked sword, he gets answers of all his questions and comes to know everything about the past, present and future from the Divine presence. Such seeker is the

veritable practitioner of *Dawat* and is entitled to recite it. His being is entirely forgiven, neither he needs fortification nor has any danger of demotion. He is the immortal Mystic and the Fakir blessed with eternal union of Faqr. After accomplishing in *Dawat*, the perfect possessor of *Dawat* views both the worlds upon his palm or back of nail, wherever he is. This is the level of man of *Dawat* who is proficient in delivering *Dawat* at the shrines gaining Divine presence by the contemplation of *Ism-e-Allah*. Hadith;

❁ اِذَا تَحَيَّرْتُمْ فِي الْاُمُوْرِ فَاسْتَعِيْنُوْا مِنْ اَهْلِ الْقُبُوْرِ

Meaning: When you are worried about your matters, seek help from the souls of shrines.

When the omniscient Mystic is engrossed in Divine deeds such as delivering *Dawat* or contemplating *Ism-e-Allah Zaat* in the desirable state of Divine presence, the hidden treasures of the part and Whole become evident upon him. Likewise, when a Saint is spiritually attentive towards reflection and meditation in the state of Divine love, he is blessed with gnosis of Allah and observation of the light of Divine Essence. At that time, the grand Throne trembles and wishes, "Would that I was the floor of earth, the men of Allah would have conversed with Allah and performed Divine deeds sitting upon me." The angels regret, "Alas! We are not humans, otherwise their elevated levels would also have been conferred upon us." The men of Allah hold these exalted levels due to the beneficence of eternal knowledge which is bestowed upon them by the grace of Allah. Allah says;

❁ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ (العلق-5)

Meaning: *(Allah)* taught man that which he knew not. **(Al-Alaq 5)**

گفت باھوؒ گوش کن بہر از خدا
طلب کن حق معرفت وحدت لقا

Meaning: Bahoo says to you, listen carefully for Allah's sake! Implore Allah to grant you His gnosis, vision and union.

Qudsi Hadith;

۞ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ فَلْیَظُنَّ مَا یَشَآءُ وَ اَنَا مَعَ حِیْنِ یَذْکُرُ فِیْ نَفْسِیْ ذَکَرْتُهٗ فِیْ نَفْسِیْ وَ اِذَا ذَکَرَنِیْ فِی الْمَلَاءِ ذَکَرْتُهٗ فِی الْمَلَاءِ خَیْرٌ مِّنْهُمْ وَ مَنْ تَقَرَّبَ اِلَیَّ شِبْرًا فَقَدْ تَقَرَّبْتُ اِلَیْهِ ذِرَاعًا وَّ مَنْ تَقَرَّبَ اِلَیَّ ذِرَاعًا فَقَدْ تَقَرَّبْتُ اِلَیْهِ بَاعًا وَّ مَنْ جَآءَ اِلَیَّ یَمْشِیْ جِئْتُ اِلَیْهِ هَرْوَلَةً ط (صحیح بخاری۔7405)

Meaning: I am as My slave perceives Me, now it is upto him how he perceives Me. I am with him when he remembers Me. When he remembers Me secretly within himself I also remember him secretly. And when he remembers Me in a gathering I also remember him in a better gathering. If a person covers a span to come towards Me, I go a yard near him and if he covers a yard to come to Me I go two yards near him. If he walks towards Me, I run towards him. **(Sahih Bukhari 7405)**

ہر کہ فی اللہ گشت فانی باخدا
نور نور ذات فی اللہ شد بقا

Meaning: Whoever annihilates in Allah, turns to light which immerses in the Divine light, hence he becomes One with Allah and gains immortality.

The Fakir, who attains the ultimate level of Faqr i.e. Sultan of *Waham*[65], is blessed with the revelation of entire knowledge from the Divine closeness. The messengers from Allah bring infinite inspirations to him which contain the hidden and intuitive knowledge of religion. The immortal Mystics cover thousands, rather lacs and crores of spiritual stations in just a moment by the contemplation of *Ism-e-Allah Zaat.* The malice,

[65] *Waham* is the inner state of spiritual connection and esoteric conversation with Allah which is possible only through the perfect spiritual guide, hence the spiritual guide is the Sultan of *Waham.*

hypocrisy, falsehood, filth, spite and the rust of evil thoughts as well as misapprehensions, satanic whispers and depraving obsessions are completely exterminated from his existence. Except the *Ism-e-Allah Zaat*, there remains nothing in his enlightened inward which is blessed with eternal Divine presence. At this stage, his soul gains *Jamiat* and he becomes an enlightened ruler upon the self. This level is possessed by the Fakir who is annihilated in Allah. He can elevate his seekers to any level of Divine presence by the effect of his spiritual sight. If the veritable invoker blesses someone with his spiritual sight, it affects his whole existence. By inscribing the impression of *Ism-e-Allah Zaat* beautifully on the body with finger, keeping It before eyes, It gets engraved upon the entire physical and spiritual being. Although, by the contemplation of *Ism-e-Allah Zaat* and effect of the sight of spiritual guide, the dead inward of the disciple receives the warmth of invocation but this is an imperfect level. It cannot be trusted unless the disciple has the observation of Divine presence, is drowned in the gnosis of Allah and blessed with the presence of Mohammadan Assembly. As, ego and undesirable temptations may arise in the beginner at this initial level keeping him away from the real Mohammadan Faqr and gnosis of Allah.

By practising which *Dawat*, the objectives of both the worlds are achieved? By reciting Quran in which *Dawat*, thousands of armies of enemies, pagans, liars, brigands, hypocrites and heretics get admonished, lose control over themselves, come to the reciter of *Dawat* and accept the Mohammadan religion? By reciting Quran and beautiful names of Allah in which *Dawat*, all the enemies get blind and come to the reciter for reconciliation, hence gain their sight back? By reciting Quran in which *Dawat*, all the enemies become lunatic and their entire army loses consciousness; neither they remember their weapons nor the family and are left speechless, astonished and worried. Until they see the reciter, they do not become stable or regain

consciousness. By reciting Quran in which *Dawat*, all the jinns, humans, angels and supernatural beings are detained just on beginning the recitation of Quran? It is the *Dawat* which is recited at the sacred tomb of the Holy Prophet in the sanctuary of Madina. To recite it, firstly the name of Holy Prophet "Mohammad Ibn Abdullah" is written upon his sacred grave with finger. Then the reciter writes the following verse upon the grave with his finger;

۞ اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (الاحزاب۔56)

Meaning: Indeed, Allah and His angels shower blessings on the Prophet. O' you who believe! Ask blessings upon him and salute him with a worthy salutation. **(Al-Ahzab 56)**

Afterwards, he recites *Sura Al-Muzzammil* or *Sura Al-Fath* around the grave. Then, as soon as he starts the meditation, his objective is achieved. It is the greatest *Dawat*, by reciting it at the sacred tomb of the Holy Prophet, all wishes of the reciter are fulfilled in a moment by the order of Allah.

By reciting which *Dawat* all the hidden treasures of Allah come out of the earth and the reciter can utilize them easily; the whole world from east to west come under his command and the emperor of seven climes become his obedient slave and follower? Which is the *Dawat* during which if the reciter blows upon the clods and pebbles after reciting the *Ism-e-Azam*, they turn into gold and silver? By reciting which *Dawat*, the reciter becomes indifferent to the world and hereafter? His heart becomes sated, contented and independent of desires after being blessed with righteousness. He remains immersed in the vision and gnosis of Allah and is never inclined towards the world or hereafter even if the Solomon empire is offered to him. Liberation from desires is better than begging during poverty, as it sanctifies the inward.

Then, the inward complies with the soul and opposes the inciting self and eventually separates from it. Hadith;

۞ اَلدُّنْیَا قَوْسٌ وَّحَوَادِثُهَا سِهَامٌ وَ الْاِنْسَانَ فِیْهَا هَدَفٌ فَفِرُّوْٓا اِلَی اللّٰهِ حَتّٰی نِجَاتُ النَّاسِ

Meaning: The world is like a bow, its accidents are like arrows and humans are the target. Salvation of humans lies only in running towards Allah.

Allah says;

۞ وَلَقَدْ جِئْتُمُوْنَا فُرَادٰی كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ (الانعام-94)

Meaning: And verily (on the Day of Resurrection) you will come to Us all alone as We created you (all alone) the first time. **(Al-An'am 94)**

Perfect *Dawat* is recited only by the seeker having alive soul. By reciting it, every problem is solved by the grace of Allah and all ventures are completed by the benediction of recitation of Quran. As soon as the seeker, whose inward and soul are alive, starts reciting the accomplished *Dawat*, inspirations begin to descend upon his heart regarding his spiritual goals. Hence, he achieves all his goals and succeeds in his undertakings. When the possessor of *Waham* blessed with the Divine soul recites *Dawat*, he listens a voice from the Divine Unity. It is the key of totality which resolves all the issues in just a blink of an eye and grants the union of Divine beauty revealing every reality. There is the *Dawat* of spiritual absorption in which the reciter approaches the destination and achieves the objective by the closeness of Allah gained through the contemplation of *Ism-e-Allah Zaat*. However, all these kinds of *Dawat* may delay the task. *Dawat* of the proficient is faster than the wind and the flying bird. Instantly as he expresses his objective, he receives power and help from the souls to accomplish it and it is done. However, it may also take time. The accomplished practitioner of *Dawat* of totality performs all the tasks by his powerful

attention, contemplation, authority and concentration as all his deeds are based upon the closeness and Oneness of Allah and His gnosis and union. He is blessed with the power of all-seeing and can view everything of both the worlds which remain present before him. The proficient practitioner of *Dawat* knows every reality and possesses the most powerful sight owing to his ultimate level of closeness to Allah and Divine presence. When the perfect possessor of *Dawat* attends towards any matter to solve it, it is, in fact, the attention of Allah towards that matter. He does not even need to move his lips to solve the issue. This is the *Dawat* which is recited through spiritual attention. If someone faces demotion in his spiritual rank by reciting *Dawat* or making charms by filling circles or due to supernatural or evil beings then what is its remedy? It is to contemplate *Ism-e-Allah Zaat.* Only the seekers having gnosis of *Miraj*[66] are capable to recite the veritable *Dawat*. They are blessed with the vision of Allah which is absolutely out of the reach of seekers of carrion who are bounded in the physical world.

دل بیدار حق دیدار جوید
بہر سخنی ز حق دیدار گوید

Meaning: The seeker having alive soul only seeks the vision of Allah and converses about it only.

بہ زندگی دل روا باشد گواہی
کشش از وی کشش با دل آگاہی

Meaning: The witness to the life of soul is that it is always attracted towards Allah and wants to have awareness about Him.

[66]Ascension to Allah. Arabic word *Miraj* refers to one night journey of Prophet Mohammad through the seven heavens to the court of Allah where he had the pleasure of ultimate vision and union of Allah.

دلم را راز شد از راز اللہ
خطی برکش بگرد ماسویٰ اللہ

Meaning: One of the great secrets of Allah has been revealed upon my soul that one should put a cross on everything other than Allah.

کسی از خود فنا شد آنچہ تام است
فنا فی اللہ تعالیٰ باتمام است

Meaning: Perfect is the one who completely annihilates himself in Allah becoming One with Him.

چنان حباب بر آبش نمودن
شود با آب در آبش ربودن

Meaning: Just as the bubble appears on the surface of water and by losing its existence in water, becomes water itself.

چو اخگر آتش یک رنگ نام است
ولی گردی بخاکستر تمام است

Meaning: Or, when the flame exhausts itself in fire, its colour and name become the same as the fire.

جسم فی اللہ نور گردد بحر نوش
ذکر نورش نور ازو بالا عرش

Meaning: The light of invocation turns the invoker into light as well and carries him above the Throne. His entire existence drowns in the light of Allah and he quenches his thirst with the ocean of Divine light.

منم بیدل کہ دل بامن نماندہ
کہ ورد روز و شب دیدار خواندہ

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Meaning: I have lost my heart to Allah, now I am without heart. I keep reading the lesson of vision of Allah day and night.

بپرسیدم ز دل دیدار دیده
بگفت دیده ولی دیگر ندیده

Meaning: I asked my heart, “Have you beheld Allah?” It answered, “Allah can be beheld only by the one who sees none except Allah.”

کسی بیند ز دل دیدار دائم
روا باشد که دل با روح قائم

Meaning: For the seeker whose inward is perpetually engrossed in the vision of Allah, it is justified to say that his inward and soul have become the same.

که نفسی شد فنا با قرب اللہ
دلش شد روح و روحش غرق فی اللہ

Meaning: One, whose self perished in the closeness of Allah, his inward became the soul and soul immersed in Allah.

دو عین یک نظر عینک نماید
حضوری معرفت از دل کشاید

Meaning: The way to gnosis of Allah and Divine presence starts from the inward of the seeker. When the seeker is blessed with them, his physical and inner eyes become one and the same.

ازل تا ابد بادیدار بودم
ز ابد دیده با دیدار بودم

Meaning: I have been blessed with the vision of Allah since pre-existence and will remain engrossed in it till the eternal end.

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دویم یک گشتہ در یک روز بینم
ز حق منکر نیم ہر روز بینم

Meaning: I surpassed duality and became One with Allah in just a day. I do not deny the Truth as I behold Him every moment.

از ہزاران کسی بود آنجا رسیدہ
کہ غرق ماسوئ مطلق بریدہ

Meaning: Only one out of thousands reach the level where one is absolutely immersed in Divinity being cut off from everyone.

ز دیدہ نور نوری نور راز است
کہ چشم معرفت او را چو باز است

Meaning: When one's inner eyes of gnosis are enlightened by beholding the Divine light, the secret of Divine light is revealed upon him.

Allah says;

۞ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (بنی اسرائیل-72)

Meaning: Whoever is blind (to the vision of Allah) here (in this world) will remain blind in the hereafter as well. **(Bani-Israil 72)**

One must have understanding about every kind of *Dawat*, *Ilm-e-Dawat*, wisdom of *Dawat*, power of *Dawat*, order of *Dawat*, permission of *Dawat* and the spiritual aspects of *Dawat*. There are five keys of *Dawat* which are acquired by the decree from the Divine presence and Oneness. The imperfect and the emulators are unaware of these keys. These keys can open every kind of lock. First is the key of bountiful beneficence; second key is to know the eternal destiny by reading the Guarded Tablet; third is the key of spiritual substitute; fourth key saves from the demotion in spiritual rank, disturbing thoughts and distractions; fifth key is the power possessed by the perfect

practitioner to view every deed and *Dawat* of his every disciple. These all are the keys of *Dawat* whose origin is the Divine Oneness. It is not easy to deliver *Dawat* and capture the supernatural beings. One may face one lac and twenty three dangers of spiritual demotion while reciting *Dawat.* Some suffer demotion due to the lunacy caused by the obsession of knowledge; some face it due to the poverty, destruction and mistrust brought about by excessive recitals; some are demoted as a result of their ego and lustful desires while some due to the inclination of creation towards them and their evil desire to subdue them. The proficient practitioner of *Dawat* is the perfect spiritual guide whose seekers are dominant over every kind of demotion at every level and station. Perfection, accomplishment and continuity in *Dawat* are acquired by the closeness to the vision of Allah which vivifies the inward and enlightens the soul making them observer of the secrets of Lord. Demotion actually means to be inclined towards other than Allah which eventually stoops one down to falsehood.

دعوتِ کامل بود کامل کرم
کامل سرشت با ادب و شرم

Meaning: The nature of proficient is blended with obedience and modesty and his *Dawat* is the perfect kindness of Allah.

ناقصی خوانی بود خانہ خراب
بہر اللہ دعوتش خواندن ثواب

Meaning: If an imperfect would recite *Dawat*, it would bring trouble only. *Dawat* brings reward only if it is recited purely for the sake of Allah.

Some seekers who are practitioners of *Dawat* are entitled to give its permission by the order of perfect spiritual guide. Congratulations to the possessor of *Ilm-e-Dawat* who can recite *Dawat* in every condition. Unlike the imperfect, the proficient

does not need to abstain from any human pleasures, he can eat and wear whatever he likes. In whichever way he recites *Dawat*, it is delivered. One who recites *Dawat* for worldly people or wealth is foolish and imperfect. Certainly, he does not know the verified way of reciting *Dawat*. The real man of *Dawat* is independent of all desires and needs nothing from anyone. If he delivers *Dawat* in the state of wrath by reciting verses of Quran, the Kaaba, the grand Throne and all the mosques of Muslims start trembling. Felicitations upon such a man of *Dawat* who bears the pains inflicted from people but do not hurt them in return.

ہم عاملم ہم کاملم رہبر خدا
ہم عارفم درویش بافقر و لقا

Meaning: I am the perfect practitioner and guide towards Allah as well as the Mystic Dervish blessed with Faqr and vision of Allah.

Only Allah! Everything other than Allah is lust.

وَصَلَّی اللّٰہُ تَعَالٰی عَلٰی رَسُوْلِ خَیْرِ خَلْقِہٖ مُحَمَّدٍ وَّاٰلِہٖ وَاَصْحَابِہٖ وَاَتْبَاعِہٖ وَاَوْلِیَآءِ اَجْمَعِیْنَ o

Meaning: Blessings upon the Holy Prophet who is the best of all creation, upon his Progeny, Companions, followers and Saints.

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EXPLANATION OF TERMINOLOGIES

1) BE AND IT BECOMES

"Be! And it Becomes" is the command of Allah and is referred five times in the Quran. It is transliterated as *Kun Faya Kun*. The command by Allah when He decides upon a thing is *Kun* meaning "Be" and "it Becomes" immediately which is from the Quranic term *Faya Kun*.

2) CONTEMPLATION

Mystically, contemplation refers to spiritual practice of *Tasawur* which is to contemplate the name of Allah اَللّٰہُ in a particular manner after taking oath of allegiance at the hand of perfect spiritual guide and having his permission. When the seeker elevates spiritually, his contemplation also elevates and become stronger.

3) DEGREES OF CERTAINTY

There are three degrees of certainty;

a) The knowledge of certainty is the first degree of certainty. It is the certainty gained by listening or reading about any fact or knowing about it from any other source. This degree is mystically called *Ilm-ul-Yaqeen* and is considered the weakest level of certainty.
b) The eye of certainty is the second degree of certainty achieved by seeing or observing the fact whose knowledge was gained, it is called *Ain-ul-Yaqeen.*
c) The truth of certainty is the final and strongest level of certainty gained by personally experiencing the known and observed fact and reaching the core of its truth. This level is called *Haq-ul-Yaqeen.*

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A simple example to explain the concept could be that knowing the fact that "fire burns" is *Ilm-ul-Yaqeen*. Witnessing something being burnt is *Ain-ul-Yaqeen.* If one's finger is burnt and one experiences how fire burns then this is *Haq-ul-Yaqeen.* The same is spirituality which is more experience than knowledge, though without a doubt knowledge plays an important part.

4) DIVINE COVENANT

In pre-existence, Allah took promise from the souls to always consider Him their Lord and Master by asking, "Am I not your Creator and Provident?" and the souls replied, "Yes! You are." (verse 172 *Sura A'raf*) That promise is referred to as *Wada-e-Alast* or the Divine covenant

5) DIVINE LIGHT

The Divine light is specific for Quranic word *Nur*. The Unknowable and Transcendent Divine Essence first of all manifested Himself in the form of *Nur* and that was the *Nur* of Mohammad which is the foundation of creation and is concealed in everything of the cosmos. Whoever reaches that *Nur* in his inner being by following the spiritual path, comes in light from darkness and finds the Reality.

6) DIVINE LOVE OR LOVE FOR ALLAH

The Persian mystic term *Ishq* is translated as the Divine love or love of Allah. It is not the love of Allah amongst other loves such as love of family, wealth, world, hereafter etc. rather it is specific to that intense love for Allah which dominates and removes the love for all other things except Him. Only the Divine love is true love.

7) DIVINE ONENESS

Refers to the basic pillar of Islam *Tawhid* which is the indivisible Oneness concept of monotheism in Islam. For common Muslims *Tawhid* means that Allah is One, He is the sole Creator, Master and Sustainer but for the Mystics *Tawhid* means that only Allah exists and none else. They become one with The One and see Divine Oneness everywhere, which is actual *Tawhid* for the Mystics.

8) GNOSIS

The Arabic word *Marifa* is translated as gnosis of Allah. It is the vastest term of mysticism that gives a new meaning at every spiritual level. Basically, it refers to the knowledge and recognition of Allah which keeps on increasing as the lover of Allah progresses towards His closeness, hence reveals new dimensions at every stage. It includes vision of Allah, knowledge of His Essence and attributes, acquiring the attributes, annihilating in Him and finally becoming One with the Essence having His ultimate gnosis. Since Allah is Infinite, His *Marifa* is also endless. The invocation and contemplation of Allah's personal name اَللّٰہُ are the foundation of *Marifa*. It can be gained from the inner sources like the intuitive and inspired knowledge as well as outer sources like the spiritually effective Sufi teachings and words of the perfect spiritual guide.

9) INSCRIBING PRACTICE OF ALLAH'S NAME ON BODY

Refers to the mystic exercise *Mashq Marqum-e-Wajudia*. It is the mystic exercise in which Allah's name اَللّٰہُ is inscribed on body with the index finger in a particular manner. The powerful theophanies of Allah's name purify the soul of the inscriber. However, this practice is effective only when performed after

taking oath of allegiance to the perfect spiritual guide and having his permission.

10) INVOCATION

Invocation is translated from Arabic/Quranic term *Dhikr* which means to remember Allah through repeated recitation of His name. In the *Sarwari Qadri* order, invocation is done with breaths instead of tongue.

11) ISLAMIC CREED

Declaration of Islamic faith by saying the *Kalma Tayyab* لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ *La illaha ilAllahoo Mohammad-ur-Rasoolullah*, meaning: "There is no one to be worshipped but Allah and Prophet Mohammad is His Messenger".

12) MEDITATION

Meditation stands for the Arabic word *Muraqaba*. *Muraqaba* comes from *Raqibun* which in Arabic means the watchful, careful observer, vigilant, wakeful. *Ar-Raqib* is one of the beautiful names of Allah which means the One Who is Ever Watchful. Literally, *Muraqaba* means to watch over, to take care of or to keep an eye. Mystically, it is to prevent the heart from everything other than Allah by focusing entire attention upon *Ism-e-Allah Zaat*.

13) OATH OF ALLEGIANCE

Oath of allegiance refers to mystic term *Bayah.* When a person takes *Bayah* to the spiritual guide, he becomes disciple and hands over himself to his spiritual guide in exchange of spiritual guidance. This, in fact, is a pact between Allah and His slave which eternally bonds the spiritual guide with his disciple.

14) PEOPLE OF CLOAK

"People of Clock" is English phrase for the Arabic phrase *Ahl al-Bayt* which means "People of the Prophet's house" and refers to the five most sacred entities; the Holy Prophet himself, his loving daughter Fatima, her husband Ali Ibn Abi Talib and their beloved sons Hassan and Husayn. They are titled as the People of Cloak because once the Holy Prophet took them under his holy cloak and recited the verse 33 of *Sura Al-Ahzab* for them, meaning "Allah intends to remove from you (every kind of) impurity, O' people of the (Prophet's) household, and to purify you with (extensive) purification".

15) PIETY

Piety is translated from the Quranic word *Taqwa* which means to have fear of Allah, abstain from sins and adopt pious deeds, but mystically *Taqwa* is the state of soul's closeness to Allah. *Taqwa* refers to inner purity of a person which ultimately leads him to have the vision of Allah.

16) REFLECTION

Reflection stands for the Persian mystic term *Fikr* which means to ponder over the spiritual matters. According to Sultan Bahoo, *Fikr* is must along with *Dhikr* i.e. invocation to have the gnosis of Allah.

17) SEPARATION AND ISOLATION

The Arabic mystic term *Tajrid* is referred to as "separation". This mystic level is gained after complete inner detachment from everyone other than Allah.

The Arabic mystic term *Tafrid* is referred to as "isolation". This mystic level is attained by negating one's own self. *Tajrid* and *Tafrid* are two basic levels before reaching the level of *Tawhid* i.e. Oneness with Allah.

18) SELF

Self refers to the Arabic word *Nafs*. The *nafs* has four layers or levels. Each layer annihilates into the next upon its purgation and the *nafs* elevates to next level. The first layer incites man to commit sin and is called *an-nafs al-ammarah* i.e. the inciting self. On purification, it elevates to next layer which blames and repents, it is called *an-nafs al-lawwamah* i.e. the repenting self. The third layer inspires before committing sin and is called *an-nafs al-mulhimma* i.e. the inspiring self. Whereas, fourth layer is pure of sins and is at peace, it is called *an-nafs al-mutma'innah* i.e. the peaceful self.

19) SPIRITUAL DEMOTION

Refers to the Arabic/Persian word *Rujjat*. The spiritual journey is in fact the ascension journey of the soul. If the seeker disobeys the spiritual guide, goes against the laws of spirituality, breaks the laws of sharia or commits any undesirable act, he is descended to a lower level which is considered *Rujjat*. If he repents sincerely, he is elevated back to his level otherwise not. If he remains stubborn upon his sin, his demotion manifests physically as well.

20) SPIRITUAL ECSTASY

The Persian mystic term *Masti* is translated as the spiritual ecstasy or frenzy. It is the state of soul when it is deeply immersed in the intense love of the Beloved by the invocation and contemplation of *Ism-e-Allah Zaat* or on beholding the Beloved. The lover remembers none but the Beloved.

21) SPIRITUAL GUIDE

Spiritual guide is English term for the Arabic word *Murshid*. *Murshid* is Quranic term and is also one of the attributive names of Allah. *Murshid* is not only the spiritual guide of the seekers

of Allah but also their spiritual doctor who treats their inner diseases and trains them inwardly as well as outwardly as a spiritual instructor. No one has ever reached Allah without the guidance of a perfect *Murshid*.

22) SPIRITUAL SIGHT

Persian word *Nazar* is translated as the spiritual sight. It is specific for the effective sight of the perfect spiritual guide with which he cleanses and purifies the soul and inward of his disciples as well as imparts the inner knowledge and elevates them spiritually. It is not bounded by time and space. If the spiritual guide is perfect, his sight can affect his disciple wherever he is.

23) STRAIGHT PATH

The Quranic term *Sirat-e-Mustqeem* is referred to as the straight path. The first *Sura* of Quran *Al-Fatiha* defines the straight path as the path of those special men of Allah upon whom He bestowed His favour. It is the path which leads directly to Allah.

24) SUFI HIERARCHY

There exists a hierarchy of chosen Saints who spiritually govern the system of world by the order of Allah. Their total number is 356 which is increased during calamities. This number never decreases, if any of them dies, he is replaced by some other and a new Saint is added in the hierarchy from the world. The hierarchy is as;

GHAWTH- The chief of all Saints who is empowered by Allah to bring succour to suffering humanity in times of adversity. The Arabic word *"Ghawth"* literally means succour, help, deliverance from adversity. It also means the one who redresses other's grievance and comes to rescue. He is only one in an era and the Universal Divine Man *(Al-Insan Al-Kamil)* of his time. He is also called the *Qutb-ul-Aqtab* i.e. the *Qutb* of all *Qutb* and is the

spiritual successor of the Holy Prophet. He assigns duties to all the subordinate Saints and heads them.

QUTB- *Qutb* is Arabic word literally meaning the axis or pivot. Plural of *Qutb* is *Aqtab.* There are three *Aqtab* in an era and are assigned different areas and duties by the *Ghawth.*

AWTAD- Literally means the pegs or mainstays of earth, as mentioned in verse 7 of *Sura An-Naba*. There are present five *Awtad* in an era who work under the *Aqtab.*

SAYYAH

Literally means "the traveller". They are seven in number and their job is to travel around the world and help the people in need.

ABDAL-*Abdal* is an Arabic word literally meaning "the changed ones". These Saints are named so because they have changed their undesirable traits into desirable ones. According to a Hadith, there are forty *Abdal* in an era appointed in different areas.

Remaining 300 Saints of Sufi hierarchy are called the *Abtal* (the great ones) and they include the *Akhyar* (the virtuous ones), *Nujaba* (the nobles), *Nuqaba* (the chiefs), and other common Saints.

Note; Detail of Sufi hierarchy is taken from Sultan Bahoo's book *Mahak-ul-Faqr.*

25) SULTAN-UL-FAQR

Sultan Bahoo has mentioned seven Sultan-ul-Faqr souls in his mystic treatise *Risala Roohi Sharif*. Six of which are: Fatimah daughter of Prophet Mohammad, Hassan of Basra, Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq Jilani, Sultan Bahoo

himself and Sultan Mohammad Asghar Ali (may Allah bless them). Sultan-ul-Faqr also refers to the Universal Divine Man *(Al-Insan Al-Kamil)* of an era who is the heir of Divine Trust of Faqr and is appointed on the throne of Divine guidance and persuasion as the perfect spiritual guide to guide the seekers of Allah on the path of Faqr. He is Sultan-ul-Faqr because he has complete authority over Faqr.

26) THE TRUE BELIEVER

The Arabic word *Momin* is translated as the true believer. A *Momin* can be distinguished from a common Muslim as a Muslim accepts Islam just verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the *Momin* reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Refer to *Sura Hujuraat* verse 14 to understand the difference.

27) THE SPIRITUAL OR INNER BEING OF HUMANS

The Mystics have revealed that the spiritual or inner being of humans has seven subtle layers or parts;

a) The *Nafs* i.e. the self (already explained)
b) The *Qalb* i.e. the inward
c) The *Ruh* i.e. the soul.
d) The *Sir'r* i.e. the secret.
e) The *Khafi* i.e. the hidden which is the Divine Soul.
f) The *Yakhfa* i.e. the concealed which is the Light of Mohammad.
g) *Ana* i.e. the core which is the Divine Essence.

The spiritual journey of human starts from *Nafs* and accomplishes when he reaches *Ana* i.e. finds the Divine Essence within himself.

28) TRUST UPON ALLAH

Arabic word *Tawakkal* is translated as trust upon Allah. However, *Tawakkal* is specific for Allah. It is to trust only upon Allah in all matters and in all states.

29) TRUTHFUL

It represents the title *Siddiq* which means “the man of purity and veracity”. It is basically the title of Abu Bakr, as *Siddiq* also means “one who verified” and Abu Bakr verified the *Miraj* of Prophet Mohammad when the infidels denied it. This is also the title of one of the four rewarded groups mentioned in verse 69 of *Sura An-Nisa* in the Holy Quran. Allah says; “Allah has bestowed His favour upon the Prophets, the truthful, the martyrs and the righteous. And excellent are those as companions.” So, the truthful are ranked second to the Prophets. This group includes the Companions of the Holy Prophet, Fakirs and perfect Saints of his umma.

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GLOSSARY OF ARABIC/PERSIAN WORDS

Abdal	Spiritual rank of Saints meaning "the changed ones".
Ahadith	Plural of Hadith, the sayings of the Holy Prophet
Alif	Alif is the first Arabic alphabet and it refers to the Divine name Allah اَللّٰہُ which starts with Alif.
Awtad	Spiritual rank of Saints meaning "the mainstays of earth"
Dawat	Dawat is a spiritual act of communicating inwardly with the sacred souls of shrines to seek their help and beneficence.
Fakir	The Saint of highest level who travels the path of Faqr i.e. the path to vision and union of Allah, and accomplishes in it reaching its final level stated in the Hadith, "When Faqr is accomplished that is Allah."
Faqr	Faqr is the path which leads to the vision and union of Allah. The Holy Prophet has declared Faqr his pride and the reason of his superiority over other Prophets. A Hadith states that Faqr is one of the treasures of Allah.
Gharib	Literally Gharib means poor but mystically it refers to the Fakir who has nothing except Allah.
Ghawth	Spiritual rank of Saints meaning "One who redresses other's grievances"
Hoo	The Divine Essence. In the way of Faqr, its invocation is the fourth and final stage and is called the king of invocations. The prior three being '*AllaHoo', 'Lillah',* and '*LaHoo'*. The invocation of Hoo raises the spiritual levels of the seeker most quickly, provided it has been granted by the perfect Sarwari Qadri spiritual guide.

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Ilm-e-Dawat	Knowledge of communicating spiritually with the souls of Saints.
Ism-e-Allah Zaat	Ism-e-Allah Zaat is translated literally as "the personal name of Allah" and it refers to the name اَللّٰہُ . It represents all the Divine attributes and the Essence. It is the most powerful name of Allah as it includes the powers of all other attributive names of Allah.
Ism-e-Azam	Ism-e-Azam literally means the greatest name of Allah amongst His ninety nine beautiful names. It is the name which contains all His powers and whose recitation solves all the problems. Mystics confirm that Ism-e-Azam refers to Ism-e-Allah Zaat اَللّٰہُ because no other name of Allah is more powerful than the Divine name اَللّٰہُ .
Jamiat	Jamiat is a mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is also the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.
Lahaul	A prayer for safety from the Satan.
Majdhub	One who cannot tolerate the effects of theophanies and loses his senses. Hence, due to his lost and absorbed state, does not follow sharia properly, neither progresses on the spiritual journey.
Masakeen	Plural of Miskeen.
Miraj	Ascension to Allah. Arabic word Miraj refers to one night journey of Prophet Mohammad through the seven heavens to the court of Allah where he had the pleasure of ultimate vision and union of Allah.
Miskeen	Literally "Miskeen" means indigent or meek person but mystically it refers to the Fakir who stays with Allah permanently, as "Miskeen" is derived from the word "Sakin" which literally means "stationary" or "staying at one place".
Qudsi Hadith	Words of Allah stated by the Holy Prophet.

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Qutb	Spiritual rank of Saints meaning “the axis or pivot”.
Rehman	Attributive name of Allah, meaning “The Most Compassionate”.
Saifi Dua	A prayer for spiritual assistance.
Sadat	Plural of Syed, descendants of the Holy Prophet from Ali Ibn Abi Talib and Fatima-tuz-Zahra.
Sarwari Qadri	Sarwari Qadri is the spiritual order of Hazrat Sultan Bahoo which starts from the Holy Prophet and reaches Sultan Bahoo through Shaikh Abdul Qadir Jilani. Sarwar means the leader, Sarwari means related to Sarwar-e-Alam (Leader of the worlds) Prophet Mohammad. Qadir means All-Powerful, Qadri means related to Shaikh Abdul Qadir Jilani.
Sharia	Sharia is the set of Islamic laws which include obligations like the prayer offered at fixed five times a day, fasting in the month of Ramadan, paying zakat, performing Hajj as well as virtues like telling the truth, fulfilling the promises, veiling of women from strangers, helping the needy etc. Sharia also forbids evils like making partners with Allah, cheating or lying, theft, adultery, backbiting, blaming others wrongly etc.
Sunna	The ways and manners of the Holy Prophet
Sirat Bridge	Sirat in Arabic means a way or a road; according to traditions, it is a bridge or road which passes from the top of hell. In a Hadith, it is stated that the Sirat bridge is thinner than a hair, sharper than a sword and hotter than fire. In the hereafter, every human would be made to cross it, the true believers will pass over it quickly, some will cross it with difficulty while others will slip and fall down in the pits of hell.
Waham	Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect spiritual guide.
Zulfiqar	The sacred sword of Ali Ibn Abi Talib given by the Holy Prophet in the battle of Uhad with which he won all the battles.

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قربِ دیدار

فارسی متن

Qurb-e-Deedar

Persian Text

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قربِ دیدار

فارسی متن

Qurb-e-Deedar

Persian Text

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعٰلَمِیۡنَ خَالِقِ کُلِّ مَخۡلُوۡقَاتٍ وَ رَازِقِ کُلِّ مَرۡزُوۡقَاتٍ لَمۡ یَزَلۡ وَلَا یَزَالُ، لَآ اِلٰہَ اِلَّا ھُوَ لَیۡسَ فِی الدَّارَیۡنِ اِلَّا ھُوَ ط

نعت نبی پیشوائی شفیع اُمت شقی شرف الانبیا محمد اصفیا۔

قطعہ

شد ہر یکی را صورتش نور از نبیؐ — نور حاضر نور شد عارف ولی

نور نبیؐ از نور اللہ لازوال — مشتاق مخلوقات بر نورش جمال

حَسُنَتۡ جَمِیۡعُ خِصَالِہٖ صَلُّوۡا عَلَیۡہِ وَاٰلِہٖ صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّمَ وَ اَزۡوَاجِہٖ وَ اَصۡحَابِہٖ وَ اَھۡلِ بَیۡتِہٖ اَجۡمَعِیۡنَ ط

بعدہٗ میگوید غلام عارف تمام، خانہ زاد، باطن آباد، قادری سروری اویسی تلمیذ الرحمٰن فقیر باھوؒ ولد بازید عرف اعوان، طالب بامطلوب، مرید لایرید، ساکن قلعہ شور چند کلمات محک از اہل تحقیق و از اہل زندیق و از اہل تقلید و از اہل توحید محک ناقص وخام وکامل ختم تمام۔

ایں کتاب رسول القطب وقطب الاقطاب، باحق باطل صحیح جواب صواب مخ معرفت وفقر ہدایت مجمل فہرست، مجموعہ تصور اسم اَللّٰہ ذات نور الحقیقی مشاہدۂ تجلیات خاص الخاص توفیق حقیقی از قرب اللہ۔ واز توجہ وتفکر وتصرف وتصوف وذکر فیض وفکر فنا النفس ومراقبہ مجلس ملاقات نبی اللہ صلی اللہ علیہ وآلہٖ وسلم، تجرید وتفرید، حضور الہام مع اللہ، کلیم اللہ الہام، تاثیر نظر، ناظر انتہا راستی راہ بر قُمۡ بِاِذۡنِ اللّٰہِ دم عیسیٰؑ روح اللہ۔ وسیلہء نبی صلی اللہ علیہ وآلہٖ وسلم خضر، غالب تر ظاہر باطن بموافق نص، حدیث، قرآن باخبر از ہر طبقات زیر وزبر فنافی اللہ بقا باللہ۔

بایں کتاب قرب دیدار نام نہادہ غرق فی التوحید، نور ذات، رویت ربوبیت دیدار قادری، کل الکلید کامل خطاب دادہ شد۔ اگر در باطن قرب دیدار ذات نور اِلَّا اللّٰہ بمد نظر اللہ منظور و مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور در راہ

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باطن این چنین مراتب از حاضرات تصور اسم اَللّٰہُ ذات نبودی، روندگان راہ ہمہ گمراہ گشتندی۔ بیت

ہر کہ منکر می شود زین خاص راہ عاقبت کافر شود آن رو سیاہ

راہِ تصور اسم اَللّٰہُ ذات اللہ نتیجہ انبیا و اولیا اللہ است۔ نصیب صاحب علم و صاحب حلم و حلیم نام اللہ است۔ و باید دانست کہ قاضی شریعت اہل حق حق الیقین از اہل دیدار مشرف رب العالمین چہار گواہ موت طلب کند۔

اول آنکہ ہر کہ خدا تعالیٰ را در خواب بہ بیند، در شریعت روا است۔ خواب چنین باشد خواب معرفت وصال نہ خواب خیال۔ قال النبی صلی اللہ علیہ وآلہ وسلم یَنَامُ عَیْنِیْ وَ لَا یَنَامُ قَلْبِیْ ط قال النبی صلی اللہ علیہ وآلہ وسلم اَلنَّوْمُ اَخُو الْمَوْتِ وَ لَا یَمُوْتُ اَھْلُ الْجَنَّۃِ ط خواب زندہ قلب باشعور بذکر مذکور جواب باصواب از حضور۔

دوم دیدن دیدار حق تعالیٰ در مراقبہ روا است و مراقبہ چنین باشد کہ جان از جان برآورد، ظاہر مردہ و باطن جثہ روحانی بحضور بردہ، جواب و سوال از حضور آوردہ۔ ایں مراتب از قرب مشرف دیدار است۔ قال النبی صلی اللہ علیہ وآلہ وسلم مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا ط قولہ تعالیٰ اَوَمَنْ کَانَ مَیْتًا فَاَحْیَیْنٰہُ ط

سیوم دیدن دیدار خدائی تعالیٰ روشن ضمیر از چشم معرفت عین العیانی بہ جثہ روحانی مثل بستہ نتواند مشرف دیدار ولامکانی۔ قال النبی علیہ الصلوٰۃ والسلام اَلْمَوْتُ جَسْرٌ یُّوْصِلُ الْحَبِیْبَ اِلَی الْحَبِیْبِ ط

چون ایں سہ مراتب یکجا جمع شوند، قالب مثل قبہ قبور و قلب و روح و سر ہر سہ یکی گردد دوام بمشاہدہ حضور و جود مغفور۔ اینست علما باللہ عامل و فقیر فی اللہ کامل و باطن معمور۔ قولہ تعالیٰ لِیَغْفِرَ لَکَ اللّٰہُ مَا تَقَدَّمَ مِنْ ذَنْۢبِکَ وَ مَا تَاَخَّرَ ط قولہ تعالیٰ تُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَ تُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ ط ایں مراتب عظمیٰ و سعادت کبریٰ نصیب صاحب شریعت اہل ہدایت فقرا و بدعتی بی نصیب است کہ دشمن حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تابع اہل شیطان و دشمن علما ابلیس رقیب است۔ بیت

ہر کہ منکر گشت ز دیدار الٰہ ہر کہ پوشد حق آن کافر روسیاہ

قولہ تعالیٰ وَمَنْ کَانَ فِیْ ھٰذِہٖٓ اَعْمٰی فَھُوَ فِی الْاٰخِرَۃِ اَعْمٰی ط اہل معرفت فقیر را نظر نگاہ بر دیدار الٰہ است ہمین دو دیدہ گواہ است۔ از دل ہیچ چیز بیرون نیست۔ آنچہ خواہی از اہل دل صاحب دل طلب کن، این است مراتب لازوال دل قلب اولیا عارف باللہ کہ باین مراتب برسد، حیات ممات یکی گردد۔ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ بَلْ یَنْقَلِبُوْنَ مِنَ الدَّارِ اِلَی الدَّارِ ط کہ از تصور اسم اَللّٰہُ ذات میان دو دیدہ بدیدار راہ ہر کہ صاحب معرفت، بینا بابصر و ہر کہ بی معرفت بی بصر مادرزاد کور تر۔ بیت

دل چون بیدارش بدیدارش دوام معرفت توحید در دل حق تمام

علم لوح محفوظ وعلم تمام قرآن، نص، حدیث تفسیر دلوح ضمیر دل است۔ابیات

ہر کہ را دل زندہ بادیدار شد　　زندہ دل دایم بحق بیدار شد
ایں چنین دل شد مشرف بالقا　　ہر کہ را دل زندہ باذکرش خدا
ایں چنین ذکر است ذاکر جان قلب　　ذاکر قلبی بود ہمراز رب

قلب راسہ حرف است۔ق ل ب۔ازحرف ق قرب اللہ وازحرف ل لقائی اللہ وازحرف ب بامشاہدہ بقا باللہ۔ ہرکہ بدین صفت موصوف است صاحب قلب و الّا نہ اہل کلب۔ ہرکہ درین تصنیف بمطالعہ درآید، مطالعہ او وسیلہ شود، وسیلہ دیدار باطن، معرفت نور، مشرف قرب حضور۔ ہرکہ بدین صفت باخلاص خواند، احتیاج دست بیعت، تلقین ارشاد ظاہر مرشد نماند۔ابیات

خوش بخوان تفسیر باتاثیر تر　　از مطالعہ می شوی صاحب خضر
وعدۂ مردان خدا رہبر خدا　　برد حاضر با حضوری مصطفیٰؐ
از نبیؐ تلقین بالتعلیم شد　　ذکر قلب معرفت تسلیم شد
نفس باطل را بگذار ای یار　　طالب دیدار رو بحق آر

قطعہ

ز ہجرت یک الف یک صد سہ کم بود　　کتابی شد تصور راز محمود
عمل شاہی عبید اللہ الہ است　　کہ اورنگزیب غازی بادشاہ است

طالب مولیٰ راازمرشد کامل فرض عین قدیم صراط المستقیم است۔زرمال، نقدجنس تصرف خانہ ویرانہ فی سبیل اللہ، سنت عظیم نبوی کریم صلی اللہ علیہ وآلہ وسلم است۔ارشادِ خداوندی یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَیْهِ الْوَسِیْلَةَ وَجَاهِدُوْا فِیْ سَبِیْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ این آیت درباب وسیلہ مرشد است۔قال النبی صلی اللہ علیہ وآلہ وسلم مَشِیُّ عَنِ الرَّاسِ بِدُوْنِ الْاَقْدَامِ ط بیت

سر قدم شد قدم را با سر بجو　　غرق شو فی اللہ فنا وحدت بگو

قال النبی صلی اللہ علیہ وآلہ وسلم غَمِّضْ عَیْنَكَ یَاعَلِیُّ وَاسْمَعْ فِیْ قَلْبِكَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ۔

بغیر از دست بیعت مرشد ذکر، تلقین، تصدیق، یقین حاصل نمی شود، اگر چہ تمام عمر می خواند، از باطن معرفت محروم ماند۔از علم ظاہر تعلیم است ومرشد کامل از علم وسیلہ باطن معرفت اللہ، دست بیعت ارشاد وتلقین است، چنانچہ تلقین دست بیعت

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ازحضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم چہار پیر چہار دہ خانوادہ فیض بفیض عطابعطا عارف باللہ درمعرفت خدا، ذاکر، ذکر، مراقبہ قرب مع اللہ حضوری از یکدیگر تاقیامت باز نماند۔

بدانکہ ابتدا سلطان الفقرا غیر مخلوق نورِ ایمان است وانتہا سلطان الفقرا غیر مخلوق ذات نور رحمٰن است۔ پس معلوم شد کہ در وجود آدمی نفس وقلب وروح وسرّ۔ بندگی نفسی وقلبی وروحی وسرّی ہر چہار مخلوق حجاب، اگرچہ ہر چہار را عمل عبادت بندگی ثواب، چون حجاب ظلمات نفس وحجاب ظلمات قلب وحجاب ظلمات روح وحجاب ظلمات سرّ از وجود تقلید تکلیف ناسوتی برخیزد بعد از ان بیست و چہار لطیفہ غیب الغیب نور غیر مخلوق از تصور اسم اَللّٰہُ ذات غیر مخلوق مثل آفتاب طلوع زند۔ از سر تا قدم وجود قلب قالب ہفت اندام تمام نور روشن ظہور انوار باقرب اللہ حضور مشرف دیدار باپروردگار۔ اہل نور را سخن نور وعمل نور، وجود مغفور باطن معمور۔ بیت

کی تواند بست مثلش راز نور ہر کہ دیدارش رسد شد باحضور

مرشد کامل آنست کہ طالب اللہ را روز اول بشروع تصور اسم اَللّٰہُ ذات بمرتبہ نور فی اللہ مشرف دیدار حضور رساند کہ طالب اللہ را احتیاج ریاضت، خلوت، چلہ نماند۔ اہلِ حضور لایحتاج را چہ احتیاج است کہ ورد ووظائف، دعوت خواند۔ فارغ از ذکر، فکر، مراقبہ، مکاشفہ، محاسبہ، مجادلہ کہ مرتبہ عین العین بستاند۔

از آنکہ من نسل از اصل از حضرت آدم پیغمبر صفی اللہ است من از معرفت توحید قرب اللہ مشرف دیدار از اصل نور حضرت محمد رسول اللہ مصطفیٰ نبی صلی اللہ علیہ وآلہٖ وسلم است۔ این ہر دو مراتب عظیم گواہ من کہ ہمراہ من مدنظر اللہ منظور بر دل نگاہ من مشرف دیدار الہ۔ این چنین مراتب علما اولیا اللہ ولی اللہ فقیر فی اللہ است۔ فَضْلٌ مِّنْ ذَالِكَ ط

آری یقین است کہ درجات مراتب ظاہر است وتصور اسم اَللّٰہُ ذات مراتب باطن است۔ ورد ووظائف، تلاوت، تقوی، طاعت، توفیق، ذکر، فکر، مراقبہ، مکاشفہ، محاسبہ، مجادلہ، کشف کرامات، ریاضت، مجاہدہ، خلوت، تنہائی، گوشہ، چلہ، حجرہ، این جملگی عبادات وعلم ملاقات صحیح صراط المستقیم۔ حجت نیک اعمال ثواب ونزدیک مقرب الحق بعید بُعد از توحید معرفت مطلق حجاب۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم حَسَنَاتُ الْاَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِيْنَ ط قولہ تعالیٰ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ ط

وقتیکہ غرق شد مخلوق ہمہ نسیان گردد ونسیان میشود، آنچہ ذکر مذکور مخلوق است۔ ظاہر طاعت ہمہ درجات پسند خلق وباطن پسند خالق۔ حدیث قدسی اِنَّ اللّٰہَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَلَا يَنْظُرُ اِلٰى اَعْمَالِكُمْ وَلٰكِنْ يَّنْظُرُ فِيْ قُلُوْبِكُمْ وَنِيَّاتِكُمْ ط بیت

نور با دیدار شد دلدار شد مغز سر بیدار شد ہر بار شد

جان و دل چیست معنی حق ز نور　　دل ہمہ چون نور شد گردد حضور

شرح طالب

شرح طالب آنکہ طالب را چہار حروف است: ط، ا، ل، ب۔ از حرف ط طمع نفس و طاعت ریا را سہ طلاق دہد و طی کند جملگی طاعت در یک ساعت۔ طالب حوصلہ وسیع، در مستی ہوشیار و در خواب بیدار، دوام مشرف نور دیدار۔ این چنین طالب در علم عالم و در فیض فاضل۔ بدین آثار و الّا نہ جاہلان ہزاران ہزار بیک نظر مجنون دیوانہ کردن چہ مشکل کار۔ و از حرف الف الفت لاسوی اللہ بدیگری ندارد و التجا بہ مخلوق نیارد۔ و از حرف الف ارادہ صاحب تصدیق و طالب تحقیق۔ و از حرف ل لایحتاج لائق دیدار پروردگار و از حرف ب باادب و باوفا، دل صفا، باحیا، تصرف مال، عارف باللہ وصال۔

شرح مرشد

مرشد را نیز چہار حروف است م، ر، ش، د۔ از حرف م مومن۔ حدیث اَلْمُؤْمِنُ مِرْآۃُ الْمُؤْمِنِ ط مواحد محرم راز اسرار رب العالمین، مرشد مشفق، مہربان بانظر رساندہ حضوری مجلس بہر انبیا اللہ، کون مکان بخشندہ جمعیت جاودان۔

ہیچ نفسی نیست کز آئینہ رو پنہان کند
دل چو روشن شد کتابی دفتری درکار نیست

و از حرف ر راغب نبود بدنیا و التفات نکند بعقبیٰ، راضی برب الرضا بالقضا و از حرف ش شہباز لامکانی نور قدرت، اسرار سبحانی۔ و از حرف د دل بدریائی توحید فی اللہ غرق دوام و ہمیشہ مجلس بحضور علیہ الصلوٰۃ والسلام۔ باید دانست ای جان عزیز! طالب صادق مونس عزیز تر از جان است و طالب کاذب جاسوس دشمن مثل عدو شیطان است، بلکہ از شیطان بدتر کہ شیطان دفع گردد بخواندن لاحول و طالب دشمن اگر صد بار لاحول بخواند دفع نگردد و جان بستاند۔ بیت

باھوؒ گر طالب صادق چو مرشد راز بر　　می رساند طالبان را با نظر

بدانکہ طالب محجوب عزو جاہ دنیا مردک مخنث، بی مقصود۔ طالب مجذوب عاقبت مردود، طالب محبوب عاقبت محمود۔ کسیکہ مشرف ذات نور معرفت دیدار عینہٖ بعین قرب الہ است، ہمیشہ قاضی محاسبہ بالخصوص نفس حساب گاہ است کہ در شریعت از قرب دیدار اللہ است دو گواہ۔ یکی نظر بی مثل نگاہ، دوم از قوت توفیق ازلی آگاہ، دوام بحفظ اللہ۔ ابیات

علم را در درس دیدارش بجو　　آنچہ بینی باز بان ہرگز مگو
علم را در درس دیدارش بخوان　　ہر کہ روشن میشود عین العیان

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علم الفَ و النقش حق راز بس　　آنچہ خوانی غیر حق باطل ہوس
علم از ذکر است یا ذکر از علم　　علم ذکر و تفرقہ سر درد غم
ہر دو را بگذار رو در غرق نور　　تاشوی عارف خدا فقرش حضور
خود پسندان کی شناسد از علم　　بی حضوری ذکر ہم خطرات وہم

فقیر عارف ذاکر فاضل بہتر است یا فقیر فیاض الفضل عالم باطن۔ از علم ظاہر وجود باطنی قلب قالب ہفت اندام طاہر نگردد۔ کسی را کہ باعلم باطن وجود طاہر در قید است آنچہ علم علوم رقم ظاہر یعنی بانظر خواہ کسی را از سینہ باسینہ بردارد و یا علم سینہ در سینہ عالم را بگذارد۔ عالم باطن معرفت صاحب توحید عین العیان، عرفان الحق عارف غالب است بر علمائے ظاہر، از برائی آنکہ علمائے ظاہر باادب است وعلمائے باطن فقیر با امر است صاحب امر۔ قولہ تعالیٰ وَاللّٰہُ غَالِبٌ عَلٰی اَمْرِہٖ ط حدیث اَلْاَمْرُ فَوْقَ الْاَدَبِ ط

امر از تصور اسم اَللّٰہُ ذات است و ادب مراتب صفات است۔ علم علما روشن مثل چراغ است و فقیر عارف باللہ فقیر فی اللہ معرفت توحید مثل آفتاب است۔ چراغ را چہ قدرت است کہ پیش آفتاب دم زند۔ علم مثل سیم وزر است و معرفت توحید مثل تیغ کاری فولاد، کاری کہ از تیغ فولاد میشود از سیم وزر نمی شود۔ ابتدا عارف باللہ را مراتب علمائے عامل است و انتہا عارف باللہ را مراتب فقیر کامل است۔ بیت

راہ بسیار است مردم را بقرب حق ولی
راہ نزدیکش دل مردم بدست آوردن است

مصنفؒ میگوید کہ دل بدست آوردن کار خامان است دلیکہ خانہ خطرات شیطان باشد و در کشف و کرامات ماندن کار ناتمامان است کہ از کشف کرامات رجوعات خلق دنیا عزو جاہ باز دارد از معرفت قرب اللہ و از نفس فنا و با روح بقا دوام استغراق مشرف لقا علیٰ بعینہ کار مردان است۔ بیت

حواس جمعیت طلب کن ز فقر　　کہ در فقر اللہ نہاد این اثر

و ہر کہ خود را غرق عین بر از رساند، آنرا احتیاج یاد حواس نماند۔ از راہ باطن خام پختہ کامل ناقص باخبر باش۔ اگر کسی جانب کسی توجہ باطنی یا توجہ ظاہر تعلیم تلقین نظر کند و از سر تا قدم در وجود صورت اسم اَللّٰہُ ذات نقش درست بہ بیند، از گرمی ذکر شب و روز سوزد و با توجہ دیگری را ہمین احوال شود و تجلیات لازوال مثل قطرات مطرات باران ذرہ ذرہ وارمی بیند، این چنین مراتب ہائے ہم ابتدا۔

خامی از مرشد ناقص مجہول بی باطن است، اگر چہ باعلم عامل فاضل۔ابیات

ہر کہ داند می رسیدم دور تر　　این ہمہ خامی بتاثیرش نظر

ہر کہ واصل گشت باقربش حضور　　قرب باقربش رساند ذات نور

ہرکہ بامقام بقرب اللہ تحقیق است باتوفیق است۔ باورد ووظائف، ذکرفکر طالبان رامشغول نگرداند، طالبان را یکبارگی درمشاہدۂ ذات لازوال وصال بحضوررساند۔مراتب ذکرفکر بدست آوردن خیلی مشکل ودشواراست وقرب حضوری مجلس حضرت محمدرسول اللہ صلی اللہ علیہ وآلہ وسلم وغرق معرفت اِلّا اللہ طالب اللہ راازدست بدست رسانیدن آسان کاراست۔ طالب عالم فاضل حوصلہ وسیع کہ درمستی وہشیاری ہشیار، لائق مشرف ذات نور بحضور دیداراست۔بیت

باخدا یکتا بود ہمراز نور　　الہام بالہام قربش باحضور

این چنین مراتب صاحب تصور حضوراست۔ ہرکراصورت درتصورآوردہ درطی تصرف اسم اَللّٰہُ ذات نور پیچیدہ ازطریق معرفت توحیدفقرحقیقی واز مراتب تحقیقی درمعرفت غرق ذات نورو بامجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور ہرمقام کہ داند بتواندکہ باامراللہ تعالیٰ برساند، خواہ درمقام ازل درتماشائی ازل خواہ درمقام ابددرتماشائی ابدخواہ ازعرش تاتحت الثریٰ ماہ تابماہی فی الارض والسما، کل طبقات مقام دنیا خواہ درمقام عقبیٰ درتماشائی حوروقصورعقبیٰ خواہ درمقام معرفت توحید، ترک، توکل۔قولہ تعالیٰ کُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ ط

اینست مراتب تصور، تصرف، توجہ، تفکر، ناظراز حاضرات تصوراسم اَللّٰہُ ذات طالبان را آوردبردحاضرمرشد ناظر۔ بدانکہ در مراتب علم رجعت بسیاراست یعنی درجات دنیاودرمراتب ذکررجعت آفات بیشماراست یعنی رجوعات خلق۔درطریقہ کامل قادری نہ رجعت نہ دنیاخلق رجوعات۔کامل قادری راابتداوانتہافی اللہ فیض البرکات لازوال بامشاہدہ وصال۔ واز خاص الخاص ذکر جہرضرب کلمہ آواز شنوندہ را یکبارگی میکشاید معرفت اللہ راز واز خاص الخاص ذکر جہرکلمہ دردشوق نورشنوندہ ذکرکنندہ ازخود بی خود افتادہ ماند ہفتاد روز و ہرروز ہفتاد حجاب نفسی پردہ برخیزد۔پس کامل قادری راچہ احتیاج چلہ وخلوت خلل خطرات کہ فی اللہ غرق ذات۔ قطعہ

مرشدی توفیق باتوفیق بر　　مرشد نامرد طالب سیم و زر

مرشد ناظر برد حاضر رسولؐ　　معرفت توحید باید حق وصول

طالبیکہ باشعوراست گواہ آنرا بحضوراست۔بشنوای جان عزیز! راہ باطن بمعرفت توحیدرسیدن مع اللہ مراتب فنافی اللہ وفنا فی محمدرسول اللہ صلی اللہ علیہ وآلہ وسلم وفنافی الشیخ بجزعارف باللہ محال است کہ درہرمراتب نوعی نوعی ذکرمشاہدہ احوال است واگرکسی گویدکہ درین زمانہ ولی اللہ لائق ارشاد دست بیعت تلقین نیست، این حیلۂ شیطان است وفریب فتنۃ النفس

است۔ اہل انا ہوا باز دارند از معرفت خدا و محروم گردانند از مجلس محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ این چنین طریقہ فرقہ جاسوس راہزن قطاع الطریق غیب گو، عیب جو۔ ظاہرا گرچہ عالم، باطن جہال۔ قال النبی صلی اللہ علیہ وآلہ وسلم اِتَّقُوْا عَالِمَ الْجَاهِلِ قِيْلَ مَنِ الْعَالِمَ الْجَاهِلِ يَا رَسُوْلَ اللّٰهِ قَالَ عَالِمُ اللِّسَانِ وَ جَاهِلُ الْقَلْبِ ط

فقیر عارف باللہ را ممکن نظر بر عیب گناہ۔ نظر بکن قرب اللہ باطن معرفت اللہ راہ، چنانچہ حضرت خضر علیہ السلام کشتی را خرق کرد و دیوار شکستہ را بنا کرد و بچہ را کشت کہ در نظر حضرت موسیٰ علیہ السلام ہر سہ کار گناہ و حضرت خضر علیہ السلام بر ثواب راہ، چنانچہ در سورۂ کہف واقع شد۔

دانی کہ علم انا و عُجب شیطان را از قرب اللہ حضوری کجا دور تر برد۔ وَاِنَّ عَلَيْكَ لَعْنَتِيْ اِلٰى يَوْمِ الدِّيْنِ سرزنش خطاب یافت و محبت سگ اصحاب کہف را از دوری کجا بحضوری آورد۔ در محبت اللہ از سگ کمتر مباش۔ قولہٗ تعالیٰ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ حدیث قدسی عَبْدِيْ تَنَعَّمْ بِيْ وَاُنْسُ بِيْ اَنَا خَيْرٌ مِنْ كُلِّ مَا سِوَى اللّٰهِ ط

یکی عبادت با قرب اللہ قبول و دوم عبادت فرشتہ پیغام بر و مرسل عبادت قبول تفکر با توجہ و با تصور و با تصرف کہ از تصدیق قلب و با توفیق روح۔ ذکر اللہ ذکر القلب اَلْقَطْعُ مِنْ دَارِ الْفَنَاءِ اِلٰى دَارِ الْبَقَآءِ۔ ذکر بروح الاشتیاق اِلٰى رُؤْيَةِ اللّٰهِ وَاللِّقَا ط

پس معلوم شد اگر فقیر کامل می بیند بخواب استغراق در معرفت مشاہدہ نور ذات فی اللہ بی حجاب۔ اگر فقیر کامل بیدار است عین العیانی روح بقا و نفس فانی متوجہ بدیدار است و در مشرف لقا دیدار از کلمہ طیب ذکر لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ و تلاوت آیات نص، حدیث قرآن میخواند دران وقت در مشاہدہ ذات دیدار حضور باشعور، مراتب دیدار میداند و مثل بستہ نمی تواند۔ این را توحید مطلق گویند و عزت بہ اولاد آدم علیہ السلام و از امت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم اشرف البشر انسان است بموجب این آیت قولہٗ تعالیٰ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ و برکت تلاوت قرب قرآن و ذکر رحمٰن است لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صلی اللہ علیہ وآلہ وسلم۔ بدانکہ کلمہ طیب رابیست و چہار حروف است و شب و روز بیست و چہار ساعت است و در شبانروز آدمی رابیست و چہار ہزار دم است۔ در ہر دم عارف باللہ اہل قرب صاحب تصور اسم اَللّٰهُ ذات از تفکر قرب الانوار خاصہ خلاصہ بیست و چہار ہزار دم در ہر دم ذات نور دیدار بر دل نازل میشود۔ اینست صاحب تصور تفکر فقیر در معرفت قرب اللہ عالم فیض فضل فاضل۔ این چنین نور سخت تر از آتش دوزخ نار از سر تا قدم قلب قالب ہفت جثہ اندام را چنان سوزد چنانچہ میسوزد آتش ہیزم خشک را۔ اگر در آن وقت نورش جلالیت جذب با قہر غضب نظر کند از ماہ تا ماہی و از قاف تا قاف بلکہ کونین از تجلی آتشِ توحید قدرت الٰہی ملک ملکوت سوختہ گردد، از بود نابود خاکستر میشود۔ آفرین باد حوصلہ وسیع بر آن وجود بار بردار گرمی آتش تصور اسم اَللّٰهُ ذات بردارد و

خلق را نیاز ارد۔ اسم اَللّٰہُ ذات از ہر دو جہان بارگرانی گران تر بموجب این آیت کریمہ قولہٗ تعالیٰ اِنَّا عَرَضْنَا الْاَمَانَۃَ عَلَی السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَھَا وَاَشْفَقْنَ مِنْھَا وَحَمَلَھَا الْاِنْسَانُ ط اِنَّہٗ کَانَ ظَلُوْمًا جَھُوْلًا ط مثنوی

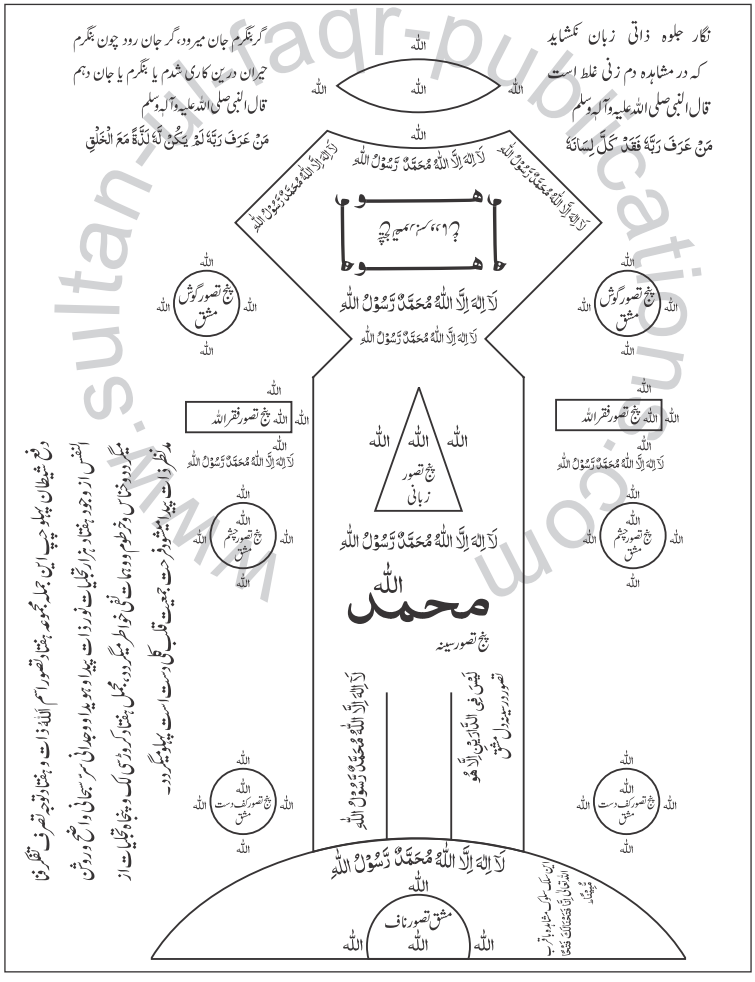
اسم اَللّٰہُ بس گران است بار بر — اسم را برداشت فقرش زود تر
اللہ اللہ گفت مردم خاص و عام — ہر کہ کنہش یافتہ شد عارف تمام
اسم اَللّٰہُ برزبان گردد روان — ہر کہ یابد کنہ اللہ شد عیان
ابتدا اللہ اللہ انتہا — از تصور اسم اَللّٰہُ شد بقا
باتصور ذات بر ذاتش نگر — تاشوی عارف خدا صاحب نظر

چون از غایت غلبات تصور اسم اَللّٰہُ ذات در ہر اعضا گوشت پوست رگ، مغز استخوان در ہفت اندام جسم و جان نور ذات تجلیات تاثیر کند و قرار سکونت گیرد نور منور ذات اسم یکتا و یک وجود گردد و یگانگت از سر تا قدم تمام جسد بدن را در قبض قید خود کند، آنچہ حجاب نفسانی وخطرات دنیا پریشانی وحجاب عزت خلق از وجود برخیزد وحواس خمسہ ظاہر بستہ گردد و حواس خمسہ باطن بکشاید واوصاف ذمیمہ برخیزد و چہار مرغ کشتہ وقتل میشود، چنانچہ چہار نفس امارہ، لوامہ، ملہمہ، مطمئنہ، خروس شہوت و طاؤس زینت وکبوتر ہوا و زاغ حرص ذبح بموجب این آیت کریمہ قَالَ فَخُذْ اَرْبَعَۃً مِّنَ الطَّیْرِ فَصُرْھُنَّ اِلَیْکَ ط اشارت است۔ بعد ازان ذکر زندگی از غلبات قلب بذکر زبان بکشاید و در خروش در آید و آواز مخلوق خوش نیاید، اگر چہ سرود بخوش آواز مثل حنجرۂ داؤدی باشد وحسن خدوخال مخلوق زشت نماید، اگر چہ حسن مثل حضرت یوسف علیہ السلام باشد۔ نفس لباس قلب پوشد و در طاعت باطنی در آید۔ قولہٗ تعالیٰ یَوْمَ لَا یَنْفَعُ مَالٌ وَّلَا بَنُوْنَ o اِلَّا مَنْ اَتَی اللّٰہَ بِقَلْبٍ سَلِیْمٍ ط وقلب لباس روح پوشد و روح لباس سرّ پوشد۔ نفس نور و قلب، قالب نور و روح، ریح باذکر تسبیح نور و سرّ نور۔ اینست تفکر صاحب انتہا لائق مشاہدہ ذات نور با قرب اللہ حضور۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم اَلتَّفَکُّرُ سَاعَۃٍ خَیْرٌ مِّنْ عِبَادَۃِ الثَّقَلَیْنِ ط دیدۂ چشم دوئی ازمیان برخیزد و با دیدۂ چشم یکتائی بی حجاب اللہ آمیزد۔ بیت

غرق بدریائے محبت را چہ آرائی خطاب — چون حباب از خود تہی شد گشت آب

بدانکہ از مردم عوام خزانہ گنج پنہان است و خزانہ گنج از حکم نقرہ خاص دین و دنیا تصرف تمام است۔ راہ تصور حاضرات اسم اَللّٰہُ ذات در ونیت وحدانیت است۔ این راہ عطا اللہ بر یاضت نیست، راز است۔ این فیض اللہ بی مجاہدہ مشاہدہ است۔ این فضل اللہ برنج نیست، خزائن اللہ گنج است۔ این بخش الٰہی بمحنت نیست، معرفت ومحبت است۔ این راہ

رحمت اللہ بذکر مذکور نیست، بقرب حضور است۔ این راہ لطف اللہ، بفکر نیست، فنا النفس است۔ این راہ شرف اولیا اللہ، بطلب دنیا مردار نیست، باستغراق فی اللہ توحید دیدار است۔ این راہ بسر اگاہ دعوت نیست دوام مجلس دیدار مشرف حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم است۔ این راہ بہ نظر نگاہ تصور طی وقلب حیّ۔ این راہ رجعت نیست، جمعیت است۔ این راہ جملگی مقامات ذات وصفات میکشاید از تصور ہفتاد مشق از ناف نفس خلاف از قلب تا بسر دماغ با تفکر انگشت مردم کل وجز واضح گردد معلوم از مشق مرقوم وجود روشن میشود راز نور محمود کہ کلیہ جمعیت ومقصود معرفت وتوحید معبود۔ دائرہ وجود اینست۔



بیت

از تصور اسم جثہ نور شد　　باطنش معمور جان مغفور شد

این مراتب از تصور کل و جز مقامات طی وجود بختگی گردد۔ اللہ بس ماسوی اللہ ہوس۔

مثنوی

از خلاف نفس شد این راہ راز　　ہر کہ از خود خود فنا شد چشم باز

انتہا در ابتدا آمد ختم　　شد وجودش نور وحدت نیست غم

گر ترا طلب است وحدت حق لقا　　از تصور شد بحاصل جان بقا

اولش از موت موٰلی یافتن　　موت را باخود رفیقی ساختن

قال النبی صلی اللہ علیہ وآلہٖ وسلم مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا ط این مقام است کہ در فقر تمام است۔ تصور وجود از تاثیر اسم اَللّٰہُ ذات بر دو نور محمود مشق مرقوم کل و جز علم علوم میگردد معلوم۔ حیّ و قیوم صاحب کل کامل قادری ہرگز ریاضت نیارد و تکلیف تقلید و دکان پریشان را بگذارد۔ غرق فی اللہ ذات و از تقلید ناقصی نجات کل۔ کامل قادری را ممات و حیات یکی است۔ بیت

تصور در آید شود غرق نور　　کہ صاحب تصور بدایم حضور

تصور توفیق است و تصور تحقیق است و صاحب تصور بحق رفیق است و تصور از قرب اللہ حضوری طریق است۔ بیت

کہ روشن تصور بہ از آفتاب　　حجابش نماند شود بی حجاب

تصور مشاہدہ بی مجاہدہ۔ بیت

کسی را تصور بتاثیر شد　　کہ غالب بکونین آن میر شد

از غلبات تصور نفس غلام، مغلوب، تابع فرمانبردار در وجود ہمسخن گردد و متکلم شود و با توجہ تصور از شناسائی نفس از بود نابود گردد۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم مَنْ عَرَفَ نَفْسَہٗ فَقَدْ عَرَفَ رَبَّہٗ مَنْ عَرَفَ نَفْسَہٗ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّہٗ بِالْبَقَآءِ ط

و از غلبات تصور قلب قوت قدرت قرب اللہ یابد و از غلبات تصور روح لذت نور اللہ ذات یابد و از قید نفس روح خلاص شود و از غلبات تصور تمامی سرّ اسرار انوار گوناگون مشاہدہ پروردگار نماید و از غلبات تصور فقیر لایحتاج صاحب راز بی نیاز گردد۔

بدانکہ اساس تصور اسم اَللّٰہُ ذات و اسم محمد سرورِ کائنات صلی اللہ علیہ وآلہٖ وسلم در مشق تصور کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ صلی اللہ علیہ وآلہٖ وسلم صاحب تصور را اول دو علم واضح و روشن میشود۔ علم ظاہر عبادات معاملات و علم باطن

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معرفت توحیدات ونور ذات مشاہدات۔قال النبی صلی اللہ علیہ وآلہٖ وسلم اَلْعِلْمُ عِلْمَانِ عِلْمُ الْمُعَامَلَةِ وَعِلْمُ الْمُكَاشَفَةِ ط

ابتدا صاحب تصور رامی باید کہ از برائی علم ظاہر بعلمائے ظاہر علم نص، حدیث، مباحثہ ومقابلہ کند واز برائی علم باطن معرفت اللہ مقابلہ بااولیا اللہ کند۔چون صاحب تصور منتہی الانتہا رسد، بر علما واولیا غالب آید کہ قدم در فقر فنا فی اللہ زند ودر فقر در آید۔ہر کہ مخالف از علم ظاہر و باطن، قرآن، شریعت، نص، حدیث باشد باو ہمسخن مشوکہ مصاحب ابلیس خبیث است۔ہر کہ باعلم علما عامل بر دین محمدی صلی اللہ علیہ وآلہٖ وسلم قوی، دوام حاضر نبی صلی اللہ علیہ وآلہٖ وسلم۔بعضی خود را میدانند وبعضی نمیدانند۔آنچہ دانند بحضور مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم مشرف جمال وصال وآنچہ خود را حاضر مجلس قرب نمی دانند بدعا پیغام سوال فرشتگان می برند وآن دعا را حاضر میکنند۔ اَللّٰهُمَّ اسْتَجِبْ دُعَآءَ الْخَيْرِ ط

باید دانست کہ از فقیر کامل دو طالب مکمل میشوند۔یکی علما باللہ، علما باللہ آنرا گویند کہ تمام علم قرآن حدیث بر زبان یاد تفسیر میخواند و باطن خود را بہر ارواح مجلس از حضرت آدم علیہ السلام تا خاتم النبیین صلی اللہ علیہ وآلہٖ وسلم ہم صحبت ملاقات باانبیا مرسل نبی اصفیا محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم ہر وقت کہ خواہد حاضر رساند۔دوئم طالب فقیر فی اللہ، فقیر فی اللہ آنرا گویند کہ نفس فنا ہمیشہ مشرف در مشاہدہ نور ذات لقا۔

مثنوی

بہ ز ہر لذت بود لذت لقا	لذت فانی چہ باشد بی بقا
گر نبودی وجود اصل خدا	کے رسیدی بذات نور صفا
ذات را از ذات جو با ذات گو	غیر ذاتش ہر چہ ہست از دل بشو
تا بیابی ذات باذاتش حضور	تا رسی در معرفت توحید نور
باھُوؒ بہر از خدا ذاتش نما	نفس را بگذار حاضر شد لقا

باید دانست ای جان عزیز! کہ در جہان چہار لذت است کہ نفس را ثواب است واز معرفت وصال حجاب است۔اوّل لذت خوردن از ہر انواع طعام نفس میخورد بذوق ذائقہ۔دوم لذت مجامعت زن کہ شہوت بر نفس سوار است۔سیوم لذت حکومت حاکم کہ بر خلق و بال است۔چہارم لذت علم در مطالعہ دوام کہ لذت کمال است۔این ہر چہار لذت برابر بجان عزیز نفس لذیذ۔چون لذت پنجم معرفت اللہ، نور ذات لقا، تصور اسم اَللّٰهُ ذات در آید، ہر چہار لذت نسیان شود ومی برآید وخوش نیاید چنانچہ طعام بیمار را۔ابیات

ہر کرا شد رہبری حق پیشوا	رفت باطل ہر چہ بیند از لقا

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مثل بستہ کی تواند نور را رفت از وی ما و منی و از چون چرا
احتیاجی نیست مرشد راہبر مدنظرش دائمی باحق نظر
این بہ تعلیم است تلقین از خدا ظاہر و باطن ہدایت خود نما

قولہ تعالیٰ اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ ط ہدایت از اللہ و نبی صلی اللہ علیہ وآلہٖ وسلم ہر کرا نصیب شد از ان روز اوّل است، چنانچہ فیض فضل است ہدایت باعنایت۔قطعہ

مرشدی بازید باید خویش را صورتی آن خویش بخشد جان صفا
طالب بسیار مرشد بیشمار مرشد حق بخش طالب جان نثار

بشنو! از فراست فیض بسیاری علم تحصیل فضلیت وشاعران راعلم بازیرک، دانش، عقل، خدخال حسن احوال باشعور است و فقرا را علم معرفت، تصوف، توحید از قرب اللہ و اجازت از حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم از قرب حضور است۔ اگر چہ در فارسی اہل اللہ، اولیا اللہ خام است، شہد شرین در مسکۂ خام لذت تمام است۔سخن فقرا از کنہ کن وفقرا را آواز از الہام اللہ راز است ومشاہدہ فقرا از مجمع جمعیت جوہر نور ایمان است۔ دشمن مدعی فقرا ہمیشہ پریشان است وفقیر را کرامات با اتصال است واتصال بمشاہدہ جمال است۔

بدانکہ طالب اللہ را فرض عین است کہ اوّل طلب مرشد کامل کند و دریابد اگر چہ از مشرق تا مغرب از قاف تا قاف۔مرشد ناقص ناقصی تقلید راہ از تاثیر آثار باوخود گواہ است۔مرشد کامل را ابتدا و انتہا یکی است۔سلک سلوک تصور توحید معرفت قرب مع اللہ، مشاہدہ ذات تجلیات نور بحضور صراط المستقیم راہ است۔مرشد ناقص ہر چند کہ طالب بسیار کند، فی الدنیا و الآخرۃ بسیار خوار۔محروم از قرب معرفت پروردگار خراب شود۔مرشد کامل ہر چند کہ طالب اللہ بسیار کند، بدرجات قرب فی اللہ اعلیٰ روز بروز ظاہر و باطن ترقی، مقرب الحق بحق تعالیٰ برسد۔آری یقین است کہ مرشد مشغول کنندگان ذکر، فکر، مراقبہ، مکاشفہ بسیار است۔نفس پرست در قید نفس و مرشد صاحب ورد و وظائف، تلاوت، دعوت کنندہ و پر کردن دائرہ و مسخرات خلق در قید آوردن موکل جنونیت بیشمار است۔مرشد معرفت و قرب جمعیت مشاہدہ نور ذات، حضور مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم کم است۔اہل دیدار مرشد کامل آنست کہ ظاہر خود تعلیم کند و در باطن مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم تلقین سرفراز کند۔

تعلیم کرا گویند و تلقین چیست؟ از تعلیم علم ظاہر واضح گردد و از تلقین روشن ضمیر بر کونین امیر۔ چہار تعلیم است از علم حاضرات اسم اَللّٰہُ ذات ظاہر و باہر یک تعلیم چہار تلقین از حضرت محمد سرور کائنات صلی اللہ علیہ وآلہٖ وسلم باطن۔اول مرشد طالب اللہ را حاضرات اسم اَللّٰہُ ذات تصور تعلیم کند۔در باطن با توجہ باطنی در مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم

بحضور برد۔حضرت نبی اللہ صلی اللہ علیہ وآلہٖ وسلم تلقین سرفراز میفرماید۔آنچہ حجاب نفسانی شیطانی است از وجود کلیہ برخیزد سراپردہ از دل وتماشا از ازل تا ابد بکشاید وعین بعین نماید۔ظاہر طالب اللہ از قدرت تعلیم علم ظاہر و باطن تلقین خلق محمدی صلی اللہ علیہ وآلہٖ وسلم حلیم ظاہری جمعیت خاطر در مطالعہ علم دانش باشعور دوام مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور۔این مراتب مبتدی قادری است از مرشد کامل طالب صادق۔

و۔بمرتبہ دوم از مرشد کامل طالب اللہ را بتعلیم حاضرات اسم اَللّٰہُ ذات با تصور عظیم و با توجہ قدیم مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم مشرف بحضور کند وحضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم تلقین کند خُذْ یَدِیْ وآنچہ در باطن حکم میشود از حضور مشروح یابد۔ظہور اینست مراتب باطن معمور و جود مغفور۔این چنین فتح طالب نصیب قادری است۔

و۔بمرتبہ سیوم مرشد کامل طالب اللہ را از حاضرات اسم اَللّٰہُ ذات بتفکر وتصرف تعلیم کند و در باطن مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم بانظر تلقین کند ومی نواز دغرق بدریائے توحید فی اللہ می سازد۔واز نظر تلقین حضرت نبی اللہ صلی اللہ علیہ وآلہٖ وسلم طالب اللہ را نفس فنا دوام مشرف نور ذات در مشاہدہ حضور لقا مطلق عارف باللہ۔فقیر اہل راز لایحتاج و بی نیاز۔

و۔بمرتبہ چہارم مرشد کامل طالب را از معرفت توحید با توجہ متوجہ حاضرات اسم اَللّٰہُ ذات بہ تصور کل الکلید تعلیم کند و در باطن مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم مشرف حضور کند۔حضرت نبی اللہ صلی اللہ علیہ وآلہٖ وسلم از کرم ولطف والتفات در بغل بگیرد و یا نظر کند فضل مراتب دریابد۔بصد تصدیق صدیق بالیقین وبحوالہ سلطان الفقرا میشود۔فیض رحمت نور، قرب اللہ حضور اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہ میگردد۔

قال النبی صلی اللہ علیہ وآلہٖ وسلم اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ قولہٗ تعالیٰ رَبِّ اِنِّیْ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ ط فقیر کامل کہ طالب اللہ را باین مراتب ہر چہار بچہار تعلیم وبچہار تلقین نصیب کند در یک ساعت، لائق ارشاد است و اِلَّا نہ طالب اللہ از وجدا شود کہ مرشد خام، مایہ فساد است۔صاحب قصہ افسانہ از باطن معرفت سلک فقر نداند، بیگانہ۔مرشدی و طالبی نہ آسان کار است در مراتب مرشد و طالب مشاہدہ حضوریت عظیم سرّ اسرار پروردگار۔

بشنو گاؤ عصار مرشد کامل مکمل اکمل جامع الجمعیت کل کہ در قید او ہر مقامات جز است کہ طالبان را ریاضت و مجاہدہ راہزن کہ ابتدا و انتہا معرفت مشاہدہ حضور تمامیت معرفت با قرب اللہ میرساند با یک سخن۔پس معلوم شد کہ سخن او از کنہ کُن یَقُوْلُ لَہٗ کُنْ فَیَکُوْنُ۔مرشد بسیار بیشمار است بنام ناموس غوغا نام از ہزار کس باشد مرشد کامل علما باللہ فقیر فی اللہ در جہان کم۔سلک سلوک تصور ابتدا و انتہا حضوری است۔مرشد کامل صاحب تصور کل الکلید باید کہ در یکدم ابتدا و انتہا بکشاید۔اگر مرشد چنین کامل میباشد باید طالب اللہ را یقین است و درست آید۔حدیث اَلطَّالِبُ عِنْدَ الْمُرْشِدِ

كَالْمَيِّتِ بَيْنَ يَدَّيِ الْغَاسِلِ ط

بدانکہ اگر کسی بمقدار ذرہ حب دنیا در دل داشتہ باشد، اگر چہ تمام اولیا اللہ کہ بر روی زمین است، یکجا جمع میشوند، بحبہ حب معرفت اللہ باو نصیب نمی شود۔ پس معلوم شد ہر قدری کسیکہ بدنیا حب دارد در دل او ہمون قدر مجموعہ نفاق وکذب وطمع و عجب وحرص وحسد وہوا وکبر جمع گردد۔ قال النبی صلی اللہ علیہ وآلہ وسلم مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالَ ذَرَّةٍ عَنِ الْكِبْرِ لَا يَدْخُلُ الْجَنَّةَ ط

علاج پاکی دل وصفات القلب چیست؟ ہر کہ مشق مرقوم تصور اسم اَللّٰہُ ذات دوام بگیرد طمع وحرص وعجب وکبر تمامی آنچہ باشد ناشائستہ دفع گردد وخناس خرطوم خطرات بمیرد وہر کرا از غلبات تصور اسم اَللّٰہُ ذات قلب میگردد پاک، قلب از خناس خرطوم از انگشت شیطان میشود خلاص۔ دوام مع اللہ اخلاص روشن ضمیر بر نفس امیر است۔ این است مشق وجودیہ ابتدا طالب کامل فقیر۔ المطلب آنکہ از تصور اسم اَللّٰہُ ذات تعلیم حاضرات طالب اللہ سود اسوید اروشن ضمیر ہویدا واضح مشق القلوب عین العیان قبور وعین العیان حضور از رحمت مدنظر اللہ منظور گردد میشود مطلع عارف باللہ ناظر آنچہ از عرش تا تحت الثریٰ وآنچہ گنج خزانہ فی الدنیا والآخرۃ میگردد حاضر بدیدن تماشا از دنیا وعقبیٰ دل سرد لا یحتاج گردد۔ فقیر بمرتبہ مردان خدا مرد۔ طالب دنیا مخنث وطالب عقبیٰ مؤنث وطالب مولیٰ مذکر۔ بعد از ان مِنْ كُلِّ الْوُجُوْهِ دل جمعیت گیرد وخصلت نفسانیت کلیہ بمیرد۔ بعد از ان توجہ روان گردد۔ از برائی کار دینی ودنیاوی توجہ چنان راند از برائی کسی کہ توجہ کند روز بروز ترقی تا قیامت کار او باز نماند۔ این را کلی توفیق گویند۔ از طریق تحقیق ہر کہ بدین روشن توجہ داند، آنرا چہ احتیاج است کہ از برائی درم دنیا واہل دنیا دعا کند ودعوت خواند۔ اینست مرتبہ انتہا ولایت ہدایت۔ قولہ تعالیٰ وَالسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ط عارف باللہ۔ اللہ بس ماسوی اللہ ہوس۔ بیت

باھُوؒ کاملان را نیست مشکل راز راہ طالبان را میرسانند یک نگاہ

باید دانست کہ فقیر کامل ولی اللہ عارف باللہ صاحب تصور اسم اَللّٰہُ ذات عین بعین بیند۔ شرم آید از چلہ کشیدن ودر حجرہ جمعیت نفس ریا۔ خلوت خلل خطرات نشینی۔ منتہی کامل آنرا چہ احتیاج است کہ غالب بر دنیا نفس شیطان لعین۔ ابیات

خلوتی خلل است حجرہ باحجاب عین بینا را نباشد این عذاب

ہر کہ در توحید غرقش بانبیؑ دل باحضوری خلوتش قرب از قوی

بی حجابش خاصگان ہم بی حجاب ہر کہ در زندان خلوت شد خراب

باھُوؒ! بہر از خدا ہمراز کن ہم راز را آواز کن از کن سخن

قولہ تعالیٰ يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ط اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ ط

از کنۂ کن بگوید سخن یعنی فقیر ہر چیز را کہ بگوید شو با مر اللہ تعالیٰ بشود، بشرط آنکہ فقیر صاحب سخن را از ہر مقام کن توحید معرفت باقرب اللہ غرق فی النور فنافی اللہ شود۔ و یا آنکہ فقیر صاحب کن سخن باعین العیان باجواب صواب حضور الحق غرق، عرض التماس کند۔ سخن او مثل جَفَّ الْقَلَمَ بِمَا هُوَ كَآئِنٌ ط زبان قلم از دہان ترشح از سخن سیاہی ازل از دوات دہان می افشاند۔ تاثیر این چنین سخن روز بروز ترقی و روان گردد تا قیامت باز نماند۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم لِسَانُ الْفُقَرَاءِ سَيْفُ الرَّحْمٰنِ ط کہ زبان دہان وزبان قلب وزبان روح یکی گردد سر از تصور اسم اَللّٰہُ ذات علما باللہ، فقیر فی اللہ از خود نفس فنا مشرف رب العالمین دوام لقا۔ سلک سلوک مشاہدہ معرفت فقیر اہل تصوف فقیر باستماع شنیدن آواز مؤکل تعلق ندارد۔ بعینہٖ عین دیدار است طالب دیدار۔ اللہ بس ماسوی اللہ ہوس۔ قطعہ

رزق دانی چیست برسد از خدا — بہر لقمہ چون بہر در این گدا
گر بر درش قدمی رود صاحب نظر — نظر عارف کیمیائے سیم و زر
خدا بگرداند مرا بہر از کرم — گر روم یا می نشینم نیست غم
نفس را رسوا کنم بہر از گدا — بردرش قدمی برم بہر از خدا
زیر قدم فقر گنج بیکران — قدم فقر بر سر شاہ جہان
فقر راز حق بحق یابد بحق — در مطالعہ فقر لوح دل یک ورق
از تصور اسم اَللّٰہُ جان صفا — از تصور اسم اَللّٰہُ شد لقا
کی تواند بست صورت بی مثال — ہر کہ صورت را بہ بندد در زوال
باھوؒ! بانظر اللہ چو دل بیدار شد — بیدار دل را دائمی دیدار شد

معرفت کرا گویند؟ معرفت شناسائی را گویند۔ ہر کہ شناسائی یافت دید، ہر کہ دید رسید، ہر کہ برسید فی التوحید نور ذات ورزید، لذت معرفت مشاہدہ دیدار چشید۔ عارف باللہ ہر کہ در معرفت برسد، دیدۂ دل معرفت دوام مشرف دیدار۔ باادب لب بستہ در شریعت ہشیار۔ این مراتب معرفت نصیب علما باللہ وفقیر اولیا اللہ۔ با توجہ نظر تصور تفکر تصرف علما باللہ طالب روز اوّل علما باللہ می شود و از نظر توجہ تصرف تصور تفکر اولیا اللہ طالب روز اول بمرتبہ اولیا اللہ برسد۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ ط قولہٗ تعالیٰ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ط حدیث قدسی دَعْ نَفْسَكَ وَتَعَالَ ط دنیا شیطان نجس مردود مردار۔ مثنوی

تا نہ بینم باچشم باور کجا — دیدۂ بیدار نہ بیند سر ہوا
این چشم پر آب و خون خواب بر — چشم نورش معرفت نور از نظر

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چشم دو عین است آخر شد دو عین — از دوئی برخیز یکتا جان بین
شد بسد سکندری خود درمیان — درمیان خود رفتہ شد عین العیان
پردہ بیرون آمدن حکمت نما — غرق شو با اسم اللّٰہ دل صفا
ذکر فکر پردہ شد علمش حجاب — ذکر را بگذار مذکورش بیاب
ذکر بی مذکور گردد صد حجاب — غرق فی التوحید فی اللہ کامیاب
غرق باعین است عین از غرق بین — تاشوی عارف خدا دیدار بین

طالب مرد طالب مشتاق بادم ہمدم باقلب روح دیدار است۔مرد مطلوب فریاد کند هَلْ مِنْ مَّزِیْدٍ هَلْ مِنْ مَّزِیْدٍ اَلْمُشْتَاقُ اِلَی الْمُشَاهِدَۃِ ط بیت

نظر بر دیدار دل دیدار در — دل نظر یکتائی نظار تر

اگر دیدۂ فقر داری روئی بدیدار آرو اِلّا نہ اہل دیدار فقر را ممکن گلہ انکار۔در ہر دو جہان خراب شوی خوار تر خوار۔بیت

خندہ ہا بر سینۂ صافان میکنی ہشیار باش — ہر کہ بر آئینہ خندد رویش خندی خود کند

اگر کور چشم بی بصر را ہزار مرتبہ آئینہ وآفتاب می نمائی مادرزاد کور چیزی نہ بیند۔مردہ دل کور تا بلب گور۔قولہ تعالیٰ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى ط بیت

چشم باطن معرفت با دل نظر — چشم ظاہر داشتند ہم گاؤ خر

قولہ تعالیٰ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ط بیت

دنیا را بگذار و عقبیٰ را مبین — نظر بر اللہ بود عارف یقین

اگر مصنف تصنیف عارف باللہ فقیر کامل امیر، از مطالعہ در وجود کلیہ میشود تاثیر و می گردد روشن ضمیر۔چشم دل واضح بانظر نظیر عامل کامل برنفس امیر۔اگر در تصنیف مصنف تاثیر کلیہ از مطالعہ تصنیف معرفت در مشاہدہ تجلیات ذات بکشاید و می نماید قرب اللہ مطلق وصال۔بیت

ہیچ علمی بہتر از تفسیر نیست — ہیچ تفسیری بہ از تاثیر نیست
گر کسی دل روشن از تفسیر نیست — آں تفسیری باتاثیر نیست

اگر عالم صاحب تفسیر بی تاثیر است، مفسد است و اگر چلہ کشیدہ ای تاثیر بی تفسیر رجعت خورد و وقت مردن مجنون یا کافر

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گردد۔ ہر کہ جاہل است، عارف فقیر نیست، ہر کہ فقیر است جاہل نباشد۔ بیت

علم را آموز از مہد تا لحد انتہائی نیست علمش تا حد ز حد

علم مونس جانست۔ جاہل فقیر مصاحب شیطان است۔ بیت

علم ظاہر شیر باطن شد شکر ہر دو را آمیز بہ از شہد تر

لائق خواندن دعوت عامل، کامل وجود مغفور بحضور قرب ربانی، جثہ روحانی، عین العیانی۔ صاحب توجہ توفیق صاحب تصور تحقیق، صاحب تصرف تصدیق صاحب تفکر۔ صدیق آنست فی اللہ، عارف باللہ، استغراق اسم اَللّٰہ ذات، در مشاہدہ باطن متبرکات تجلہ کش ربانی ذات نور۔ ہر آنکس لائق است خواندن دعوت بر قبر اولیا اللہ روحانی اہل قبور۔ چون صاحب دعوت کامل بر قبر تیغ برہنہ میرود و نزدیک قبر ہمنشین میخواند از قرآن سورۂ ملک و یا سورۂ یٰسٓ و یا سورۂ مزمل و از قرآن آیات آنچہ داند بخواند و از دل متوجہ روحانی میشود۔ اگر خواندہ اہل دعوت غالب است، وقت خواندن روحانی دست بستہ پیش او استادہ باادب قرآن بشنود و اگر خواندہ ناقص است، روحانی رو برو مقدار یکدست و یا یک بالشت نشستہ قرآن باادب بشنود۔ در آن وقت خواندہ صاحب دعوت روحانی با ترتیب علم قید کند تمام عمر روحانی از قید او ہرگز خلاص نمی شود، ہر جا کہ خواہد روحانی حاضر۔ صاحب باطن عارف باللہ ناظر ایک روحانی اولیا اللہ چنان قوت و توفیق دارد، اگرچہ تمام عالم جن و انس و فرشتہ آنچہ بر روئے زمین است، یکجا جمع میشوند بر تمام عالم زندہ روحانی غالب آید۔ اگر دعوت صاحب عیان با ترتیب دعوت بخواند، جملہ ارواح انبیا، اصحاب، اولیا اللہ، غوث، قطب، شہید، ابدال، اوتاد، فقیر، درویش، عارف ولی، مومن، مسلمان از حضرت آدم صفی اللہ و از حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم تا روزِ قیامت کل و جز روحانیت گرد بگرد خواندہ دعوت صف بصف بستہ در دنیا کہ روحانیت باشد، با جمیع ارواح ہا دست مصافحہ و ملاقات مجلس کند، تمام عمر حیات و ممات۔ این چنین دعوت صاحب عیان را خواندن بس است از ان است کہ عیان العیان را دعوت خواندن بر قبور و جملگی ارواحہا را قید کردن برکت قرآن از حکم اللہ تعالیٰ حضور۔ ہر کہ اہل دعوت کامل این چنین راہ نداند، از خواندن دعوت ہیچ آگاہ ندارد، ہر کہ فقیر اہل دعوت اہل حضور غالب روح قبور را آزار دہد، در ہر دو جہان فی الدنیا والآخرۃ خراب میشود۔

باید دانست کہ خاموشی نیز چہار قسم است۔ از چہار طریق خاموشی اہل دنیا متکبر ظالم را از نفس ہوا تکبر است کہ ہم سخن با غریب عاجز مظلوم مسکین فقیر نگردد۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم اَللّٰھُمَّ اجْعَلْنِیْ مَظْلُوْمًا وَّلَا تَجْعَلْنِیْ ظَالِمًا ط حدیث اَللّٰھُمَّ اَحْیِنِیْ مِسْکِیْنًا وَّ اَمِتْنِیْ مِسْکِیْنًا وَّ احْشُرْنِیْ فِیْ زُمْرَۃِ الْمَسَاکِیْنِ ط

وغریب آنست کہ در وجود او غلط غیبت و غلاظت و غضب غصہ نماند و شکستہ آزار گوید کہ طوق طاعت الٰہی در گردن کردہ باشد و

مسکین نام ہر اولیا اللہ را خطاب از ربّ الارباب است۔

دوم خاموشی از برائی عیب پوشی و در آن خاموشی خود فروشی اہل دکان۔ ظاہر جمعیت آراستہ و باطن بی معرفت پریشان۔ این چنین درویشی از سر مکر و فریب۔ علم آنرا از خاموشی حلمی و سلمی بہر دام مردم کبر است۔ سیوم خاموشی دل زندہ قلب تفکر، ذکر، فکر، مراقبہ، متوجہ قلب است۔ القلب کہ مع اللہ پیوست۔ از قلب الہام در یابد الہام کن فیکون پیغام اَلَسْتُ۔ خاموشی آنرا کہ عین در عین عیان است کہ تو امان با قرب رحمان است۔ قولہ تعالیٰ اَلرَّحْمٰنُ عَلَی الْعَرْشِ اسْتَوٰی ط

بیت

عرش اکبر دل بود از دل بہ بین نظر حق بر دل بود حق الیقین

چہارم خاموشی جان کباب بی حجاب خون از جگر نوشی از نفس و خلق و شیطان و دنیا فراموشی محو معرفت فی اللہ۔ خاموشی اینست فرض عین بر عارف باللہ غرق فی التوحید ذات نور دیدار۔ این چنین خلوت است خاموشی با پروردگار۔ باطن مست ظاہر در شریعت ہشیار۔ از بدعت و نامشروع ہزار بار استغفار۔ این راذ کر ذوق لازوال باذ کر اللہ یگانہ میگویند۔ بسیار گویا لایعنی کلام را رجعت است۔ ناقص را معرفت از حکمت حضوری حکم قرب اللہ نیست۔ قال النبی صلی اللہ علیہ وآلہ وسلم لَا تُکَلِّمُوْا اَلْحِکْمَۃَ عِنْدَ الْجُھَّالِ ط ہر کہ جاہل از علم تصوف و از علم باطن معرفت اللہ وصال۔ حدیث مَنْ عَرَفَ رَبَّہٗ فَقَدْ کَلَّ لِسَانُہٗ ط حدیث اَلسَّکُوْتُ رَأْسُ الْاِسْلَامِ ط حدیث اَلسَّکُوْتُ تَاجُ الْمُؤْمِنِیْنَ وَمَنْ سَکَتَ سَلَمَ نَجَا اَلسَّکُوْتُ قُرْبُ الرَّبِّ اَلسَّکُوْتُ اَنِیْسُ الرَّحْمٰنِ اَلسَّکُوْتُ مَعَ اللّٰہِ قَالَ الْقَلْبِ اَلسَّکُوْتُ اَحْیَاءُ الْعُلُوْمِ اَلسَّکُوْتُ خَیْرٌ اَلسَّکُوْتُ مِفْتَاحُ الْجَنَّۃِ اَلسَّکُوْتُ حِصَارٌ مِّنْ شَرِّ الشَّیْطَانِ اَلسَّکُوْتُ الْحِکْمَۃِ اَلسَّکُوْتُ سَلِیْمُ الْقَلْبِ اَلسَّکُوْتُ یُمِیْتُ النَّفْسِ اَلسَّکُوْتُ یُحْیِ الْقَلْبِ اَلسَّکُوْتُ سَلَامَۃٌ الرُّوْحِ اَلسَّکُوْتُ نُوْرُ الْھُدٰی اَلسَّکُوْتُ ثَمَرَۃُ الْاِیْمَانِ اَلسَّکُوْتُ نَجَاتُ الْخَلْقِ اَلسَّکُوْتُ خَلْوَتِ التَّوحِیْدِ اَلسَّکُوْتُ جَامِعُ الْجَمِیَّتِ۔

ابیات

لب مجنبند عارفان روئش نگر	عارفان را دائمی باحق نظر
ہر کہ گوید غیر او شد خر آواز	خاموشی خلوت خانہ شد حق براز
سر ز تن گردد جدا سخنش مگو	عارفان ہمسخن باحق گفتگو
باھوؒ ظاہرش باخلق باطن حق کلام	ظاہر و باطن ز باطن شد تمام
یافتہ دیدار در دیدہ درو	دیدار در دیدہ بہ بین خوش روبرو

تو درو دیدار با دیدار در ہر یکی تحقیق کن ناظر نظر
ہر کہ دعویٰ کرد من دیدار در منصفی! انصاف دہ مثل خضر
روئی در آئینہ عکسی بین شود زشت و زیبا ہر یکی عکسی دہد
بایک نظر ناظر کند ناظر خدا بایک نظر حاضر برد بامصطفیؐ
راہ این کامل نظر ناظر ز نور بایک نظر با تو رساند در حضور
ذکر فکر باز دارد از خدا کشف و کراماتش ز نفس با ہوا
عین بین از عین باعین است راز ہر کہ بادیدار دایم در نماز
پنج پنجاہ رحمتش نازل نمود ہر کہ پنجاہ پنج یابد باسجود

این چنین صاحب تصور تصرف توجہ تفکر معرفت توحید تجرید تفرید فرد الفرد۔ روحانی دیگر وعیانی دیگر، خیالی دیگر واحوالی دیگر و جمالی دیگر۔ بیت

از نظر خلق است گم یعنی خضر از خضر گم گشتہ عارف راز بر

حدیث قدسی اِنَّ اَوْلِیَآئِیْ تَحْتَ الْقِبَآئِیْ لَا یَعْرِفُھُمْ غَیْرِیْ ط ونیز خاموشی چہار قسم است۔
اوّل خاموشی اہل دنیا متکبر ظالم رااز ریا کبر نفس ہوا کہ باغریب مظلوم ہمسخن نمی شود۔ حدیث اَللّٰھُمَّ اجْعَلْنِیْ مَظْلُوْمًا وَّلَا تَجْعَلْنِیْ ظَالِمًا ط دوم خاموشی اہل دکان مشائخ بی باطن راخاموشی از برائی عیب خود پوشی از روئی مکروفریب۔ حدیث نَعُوْذُ بِاللّٰہِ مِنْ غَضَبِ الْحَلِیْمِ ط وسیوم خاموشی مومن ذاکر قلب رااز ریا مراقبہ ذکر فکر مصقلہ قلب از کدورت خود۔ چہارم خاموشی صاحب تصور عین العیان رامیشود دوام بمعرفت غرق مع اللہ۔ صاحب عارف باللہ رااز اللہ و نبی صلی اللہ علیہ وآلہ وسلم حکم الہام میشود۔ این چنین حال درقال درآید وسخن استماع کلام اللہ واگر حکم میشود بہ بیند وگرنہ دست بستہ گوش ہوش نظر چشم متوجہ معرفت اللہ تعالیٰ است۔

بدانکہ یک ذکر زوال و دیگر ذکر اللہ لازوال۔ در وجود یکہ ذکر اللہ لازوال بامعرفت قرب اللہ وصال درآید، زوال نفس وزوال خلق وزوال دنیاوزوال شیطان کہ ہر چہار حجاب از وجود برخیزد و باو یکتا شد مع اللہ کہ از وجود دوئی برخیزد۔ اینست شرح ذکر اللہ یاد باطن آباد مبارک باد۔ بیت

ہر کہ دعویٰ کرد من ذاکر خدا خود پرستی رفت از وی دل صفا

این چنین صاحب ذکر اللہ ہر دم زدم باذکر اللہ۔ دور بدور است مع اللہ حکم اللہ۔ آنرا آواز سرود وآنچہ آواز مخلوق خوش نیاید کہ گوش او متوجہ باستماع حق است، اگر چہ خوش آوازگی مثل حنجرۂ داؤدی باشد و دیدہ او مبتلا ومشتاق شوق متوجہ نور

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حضور دیدار است آنرا ہیچ حسن خد و خال مخلوق خوش نیاید اگر چہ حسن صورت مثل حضرت یوسف علیہ السلام باشد و ہم سخن او کلمتہ اللہ مع اللہ است ولب برلب بستہ باشد و از زبان کلام جز حق نیاید اگر چہ از ہر سخن او را کسی ملک سلیمانی علیہ السلام بدہد۔ابیات

مرا ز پیر طریقت نصیحتی یاد است کہ غیر یاد خدا ہرچہ ہست برباد است

دولت بسگان دادند و نعمت بخران ما امن امانیم تماشا نگران

قلب در قلب بقدرت ازلی فیض فضلی اسم اعظم فی القلب مرقوم است کہ نام آن اسم اعظم حیّ و قیوم۔قولہ تعالیٰ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ درقرب فی اللہ رحمان آنرا معلوم است از کسیکہ آن اسم ذات اعظم در دل است مرقوم،غیر مخلوق تصور اسم اَللّٰہُ ذات از میان قلب نور ایمان الاعظم می خیزد۔از سر تا قدم در ہر اعضا نور اللہ می خیزد و می آمیزد و آنچہ لاسوی اللہ است از وجود میریزد۔

شرح ذاکر قلب

بدانکہ ذاکر قلبی قلب دل بیدار۔زندہ قلب ذاکر قلبی در حیات و ممات بقا لَا يُغْلٰى وَاُفْنَاءَ۔ بخواب از محشر گاہ سلامت بر پل صراط بگذرد و داخل جنت مشرف دیدار پروردگار۔ہر آنکس کہ در خواب و یاد مراقبہ و باطن در باطن مشرف غرق میگردد بذات توحید نور است دیدار قلب آزاد وام بیدار در حیات و ممات در قبر از خاک و کرمہ گندگی نجات۔روز محشر از قبر برخیزد با صحت بدن و درست تن چنانچہ کسی از خواب می خیزد۔چون بیدار مشرف صاحب قلب دیدار با جذب از قبر برخیزد سر باعرش اکبر زند و دست بر دامن مبارک حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم زند و نبی علیہ الصلوٰۃ والسلام از زبان مبارک میفرماید"ای ذاکر قلب زندہ! قلب فقیر را دوام بقا مشتاق عاشق دیوانہ ہست رب العالمین لقا۔امروز روز قیامت باخبر باش باشعور در عقل در آو باش"۔در مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور در بہشت در آید مراتب دیدار لقا قلب بقا برسد و ہیچ گاہ از دیدار نظر نگاہ اللہ جدا نشود۔ہر کہ بدین صفت موصوف نباشد،آنرا زندہ قلب،قلب بقا و از قلب بیدار نخواہد گفت۔بیت

طلب کن ذکر قلبش و از قلب ذاکر قلبش بحرم راز ربّ

فقیر کامل را ہفت مراتب است۔ظاہر محتاج و باطن لایحتاج و ظاہر عاجز گدا و باطن اغنیا و ظاہر اہل رنج و باطن صاحب تصرف گنج و ظاہر اہل سوال و باطن عارف باللہ ولی اللہ صاحب وصال و ظاہر جاہل از علم دنیا و باطن عارف عالم فاضل و ظاہر گمنام و باطن بنامزد و در ہزرہ ہزار عالم مشہور عام و ظاہر اہل تقلید و باطن اہل توحید،آنچہ طلب کنی از فقیر بطلب۔

فقیر یکہ باشد فقیر را شناختہ میشود از اخلاص باعتقاد وطلب مولیٰ باطن و از راز داشتن علم شعور و از جمعیت باطن حضور۔ فقیر کامل کلید کل راورد قدرت است از ورد حضور است و الہام از الہام قدرت نور است و ذکر از قدرت ذکر نور است وفکر از قدرت فکر نور است وتصور از قدرت تصور نور است وتوجہ از قدرت توجہ نور است وتفکر از قدرت تفکر نور است وتصرف از قدرت تصرف نور است وآواز از قدرت آواز نور است نظر از قدرت نظر نور است وراز از قدرت راز نور است ومشاہدہ از قدرت مشاہدہ نور است و دست از قدرت دست نور است وقلب از قدرت قلب نور است وروح از قدرت روح نور است وسرّ از قدرت سرّ نور است ونفس از قدرت نفس نور است وگوش از قدرت گوش نور است ومعرفت از قدرت معرفت نور است وقرب از قدرت قرب نور است وحضور از قدرت حضور نور است وفیض از قدرت فیض نور است وفضل از قدرت فضل نور است وعطا از قدرت عطا نور است وجمعیت از قدرت جمعیت نور است۔ درین ہر یک نور مذکور تصور است۔ در ہر یک مقام نور ہزاران ہزار تجلہ مقام او نور حضور منور انور ہر کہ را طرفہ زد ہر یک نور انوار صادق صادر گردد ہر آنکس لائق مشرف عینہ عین اللقا۔ فقیر ہر دو جہان اینست مراتب اولیا فقیر کامل کہ در علم ظاہر و باطن کل الکلید داند بر کسی کہ عطا کند، گنج بخشد ولا یحتاج گرداند۔

شرح تصور

تصور بی ریاضت راز است وتصور بی محنت معرفت است وتصور بی اقرار قرب است مع اللہ۔ ابتدا قاعدہ سی حرونی بر تصور ہر حرف قرب اللہ و با مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم مشرف۔ سبق اول صاحب تصور را طفل خوانی بشروع قرب فی اللہ لامکانی ہدایت لاحد ولاعد رحمانی تصور طواف القلب، مدینۃ القلب، صفیتہ القلب۔ تصور عینی عین عنایت اللہ فرد الفرد، فرحت الروح فیض السرّ سرّ اسرار القرب جمعیت الکل کفی باللہ حسن الجمالیت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔

تصور غواصی، تصور غیاثی، تصور غوثی، تصور قطبی، تصور اخلاصی، تصور حیاتی، تصور مماتی، تصور توحیدی، تصور تفریدی، تصور تجریدی، تصور دعوتی، تصور توفیقی، تصور حقیقتی، تصور طریقی، تصور جامع الجمعیت کل، تصور کلید، تصور زاند، تصور فکر، تصور فنا النفس، تصور قلبی، تصور روحی، تصور سرّی، تصور بقا البقا، تصور فنا الفنا، تصور فضلی، تصور فیضی، تصور ذات، تصور صفات، تصور کل۔

این جملہ سی حرفی مجمل مجموعہ کردن ہر کہ در یک دم و در یک قدم از مرشد کامل ہر یک تصور را طی کند۔ وجود پختہ حوصلہ وسیع میشود۔ علما باللہ وفقیر فی اللہ و کرامات معنوی اتصال۔ کامل مکمل اکمل الکل عارف باللہ شہسوار در دست گیرد تیغ برہنہ تصور مثل ذوالفقار قلب زندہ تماشائے کونین بیند۔ روح بیدار لائق مشاہدہ ذات نور حضور مشرف دیدار

پروردگار۔قطعہ

ہر کرا ز تصور کامل الکلی وصال　　عین باعینش رسد حق الجمال
ہر کہ دیوانہ شود باذکر حق　　زیر پائش عرش و کرسی ہر طبق

مراتب فقہ خوان وافسانہ قال بسیاراست و بی خبراز باطن معرفت اللہ احوال۔ہرکہ درمستی باشریعت محمدرسول اللہ صلی اللہ علیہ وآلہ وسلم ہوشیاراست مخ معرفت صاحب توفیق بحق رفیق عین العیان نظارہ نظار بادیداراست۔ہرکہ ازسرّ صحیح بااعتباراست، دیدہ اواز ازل تاابداز دنیا تاعقبیٰ بمشاہدات ذات نوردیداراست۔بیداراست ازغیرنامشروعات و بدعت وحب دنیاہزار بارااستغفاراست۔کسی راکہ دیدۂ چشم ازلی فیض فضلی ازمشرف دیدار بکشاید دیدہ از دیدارچشم از چشم روشن رازایمن نماندکہ حق پوشیدن کفراست و باطل دردین شرک۔نعوذ باللہ منہا۔

بدانکہ فقیرکامل راآخراانتہاچیست؟وردووظائف اوازوردوظائف باقدرت اللہ وتلاوت او باقدرت اللہ ونماز او باقدرت اللہ وذکراو باذکرقدرت اللہ وفکراو بافکرقدرت اللہ ومذکوراو بامذکورقدرت اللہ والہام او باالہام قدرت اللہ و حضوراو باحضورقدرت اللہ وتصوراو باتصورقدرت اللہ وتصرف او باتصرف قدرت اللہ وراز او باراز قدرت اللہ ونظراو بانظرقدرت اللہ ومشاہدہ او بامشاہدہ قدرت اللہ ونوراو بانورقدرت اللہ وغرق اوفی التوحیداز توحیدقدرت اللہ وذکر زبان او باذکرزبان قدرت اللہ فنافی اللہ مع اللہ ذکرروح اوازذکرروح قدرت اللہ،نفس فناواوازبقاقدرت اللہ وسرّ اواز سرّ قدرت اللہ وفیض اوازفیض قدرت اللہ،فضل اللہ عطااللہ۔

این چنین مراتب ہاازمراتب اللہ نوراست ودرہریک مراتب ہانورہزاران ہزاربیشمارمذکورحضوروجودمغفور است۔ازخلق گمنام ودرباطن درہژدہ ہزارعالم مشہورنام وظہوراست۔ابیات

فقر از نور است نور از نور شد　　قلب قالب نور و جان مغفور شد
فقر سرّی از خدا اسرار راز　　باحضوری قلب قالب بانماز
گر ترا چشم است زین احوال بین　　پنج را باپنج بردار و یقین
ہر طرف بینم بہ بینم ذات نور　　قبلہ نورش سجدہ با جان شد حضور
دل ترا رفتہ است باخطرات گاہ　　باادب در سجدہ بر قبلہ نگاہ
در عبادت سجدہ دل تو کی ربود　　عارفان رو قبلہ دل باحق نمود

الٰہی!درنمازرازدہ۔کسی نمازی کہ دل آزرابانیازحضورتصورمع اللہ رازاست حق برحق است صاحب ذکر۔

بدانکہ فقیرولی اللہ اولیااللہ عارف باللہ کامل کل جامع الجمعیت کل الکلید۔قادری رااز چند چیزشناختہ میشوداوّل

درنظر خلق گداونزد یک خالق اغنیا نزد یک خلق دررنج ونزد یک خالق خزائن اللہ گنج۔صاحب گنج ناظر اللہ تعالیٰ خزانہ گنج بدہاند و لایحتاج گرداند۔نزد یک خلق اہل سوال ونزد یک خالق عارف باللہ ولی اللہ باقرب وصال،نزد یک خلق جاہل ونزد یک خالق عالم درعلم فاضل فیض بخش نافع المسلمین و جاہل آزاگویند کہ مخالف علم عالم نزد یک خلق اہل تقلید ونزد یک خالق فی اللہ فی التوحید۔ابیات

مرد آن باشد کہ باشد شہ شناس　　می شناسد شاہ را در ہر لباس
باھوؒ می شناسد اولیا را با نظر　　ہمچو زرگر می شناسد سیم و زر

شرح ذکر قلب وزندگی قلب و بیدار قلب و بقا قلب وقوت وتوفیق قلب

یک مرتبہ کہ قلب بیدار شد، دوام متوجہ بتوجہ مبتلا ومشتاق و عاشق دیوانہ مشرف دیدار باستغراق ربوبیت رویت پروردگار۔بعضی درمراقبہ وبعضی درخواب وصال نہ خواب خیال وبعضی عین عیان۔بگذرد ازنفس خام کیف جان وبگذرد ازحب دنیا وبگذرد ازخطرات شیطان،قلب کہ بذکر اللہ دوام بقا یکتا غرق مشرف رب العالمین لقا۔درحیات مع اللہ لذات فی الآیات و درقبر نیز ہرگز نگردد ممات۔قبر چنین صاحب قلب راخلوت خانہ مثل خواب فی اللہ۔برکت ذکر اللہ نہ کرم خورد ونہ خاک چسپد بروجود خشک قلب بزندگی وجود خشک۔چنین صاحب قلب روزحشر از قبر برخیزد از جذب وجد سکر پران سر برعرش اکبر زند و دست بردامن حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم زند وحضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم از کرم ولطف والتفات می فرماید"ای صاحب ذکر جذب قلب! درخبر باش کہ امروز قیامت"۔دوام ہم صحبت نبی اللہ صلی اللہ علیہ وآلہ وسلم حیات از حساب کتاب بی حساب دَخَلَ الْجَنَّةَ وبالقا،اینست مراتب مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا۔اگر ذاکر قلب باطن صفا درحیات وممات وقتیکہ بدیدار مشرف شوند دنیا ونعمت دنیا وعقبیٰ حور قصور را فراموش کنند۔ تَنْسَوْنَهَا بِغَمِّ اِذَا رَاَيْتَهَا ط ذکر قلبی نصیب کسانی راازآن روز ازل فیض فضل ازان باید کرد معلوم۔بیت

ذکر قلبی طلب کن قرب از قلب　　ذاکر قلبی بحرم راز رب

پس معلوم شد کہ اسم اعظم درقلب بقدرت اللہ رقم مسطور میگردد رقوم کہ آن اسم اعظم فی القلب مرقوم نور ایمان کہ تاثیر اسم اَللّٰہُ ذات نور رحمان است کہ قلب راازان برکت روشن ضمیر عین العیان است۔چون مثل آفتاب ازمیان قلب تابش طلوع تجلی اسم اعظم واسم اَللّٰہُ ذات کہ نوراز ین ایمان است کہ ایمان عطا اللہ روشنی زندواز میان قلب نورالحق ایمان جلوہ می خیزد واز سر تاقدم نور ایمان از قرب رحمانی در ہر اعضا می آمیزد از سر تاقدم آنچہ در وجود عقل،غل غش،کذب،انا،ہوا

است از تہی پاونفسانی وشیطانی وخطرات دنیا پریشانی میریزد۔ بعد ازان تصور اسم اَللّٰہُ ذات کہ می درآید واسم اَللّٰہُ چہار حروف است و در وجود چہار دریا پیدا و ہویدا گردد۔ یکی دریا توکل، دوم دریا ترک، سیوم دریا معرفت، چہارم دریا توحید۔ ہرکہ درین دریا غوطہ خورد، فقیر عارف باللہ میشود۔ این چنین مراتب ذاکر ضرب قدرت قوت نورالہدیٰ قادر است۔ ابیات

قادری صاحب ادب راسخ یقین — قادری از عین رحمت راز بین
قادری صاحب نظر صاحب کرم — باحیا و قادری اہل از شرم
قادری را شیر نر روبہ نظر — بانظر ہرگز نہ بیند سیم و زر

غزل

نیست آرام درآن دل کہ ہوس بسیار است — گل شود غنچہ درآن باغ کہ خس بسیار است
دلی بی وسوسہ از گوشہ نشینان مطلب — کہ ہوس در دل مرغان قفس بسیار است
از بدان فیض محال است بہ نیکان برسد — حق بیداری دزدان بعبس بسیار است

مثنوی

پشت و پا زن بر دو عالم تا فلک پیما شوی — از سرائی دنیا دون برخیز تا رعنا شوی
ترک کبر و عجب کن تا قبلہ عالم شوی — خصلت ابلیس را بگذار تا آدم شوی
محو آرائش از دل نامرادی تا نظر دارد — کہ نخل ایمن نباشد از تزلزل تا ثمر دارد

غزل

سادہ لوحان جنون از بیم محشر غافل اند — بیم رسوائی نباشد نامہ ننوشتہ را
جمع کردن خویش را در عہد پیری مشکل است — پیش راہ نتوان گرفتن لشکر برگشتہ را
مطلب کونین در آغوش ترک عداوت بہ — آں نیابد مطلبش تا مدعا دارد کسی را

غزل

پیران تلاش رزق فزون از جوان کنند — حرصش گدائی شود شام بیشتر دارد
مہمائی فنا را از علائق نیست پروائی — نیندیشدز خار آن کس کہ دامن در کمر دارد
ز ابراہیم ادھمؒ پرس قدر ملک درویشی — کہ طوفان دیدہ از آسائش ساحل خبر دارد

ای عزیز! معرفت کرا گویند و چہ چیز است توحید یافتن از کدام علم بعقل تمیز است ومشاہدہ ذات نور مشرف دیدار حضور

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کدام راہ است وقرب اللہ، جمعیت باجمال، عینہ بعین وصال را کدام آگاہ است و برآمدن از نفسانیت جسم جثہ جان در رسیدن بعین العیان را کدام نگاہ است؟

خود نماند درمیانش بی حجاب — معرفت توحید ہر یک را جواب
آبجو در آب گم شد آب گو — ہمچنان است قرب دیدارش برو
نیست آنجا ذکر فکری نی آواز — عین بعین است فی اللہ غرق راز
حیرتش عبرت نباشد در جمال — شد حضوری وحدتش باحق وصال
انتہا با ہر طریقہ شد تمام — قادری را ابتدا شد زین مقام

دیگر ابتدا قادری اینست کہ از قرب حق از عرش تا تحت الثری تماشا زیر پائی خود بیند۔ سیر طیر ہر طبق۔ این چنین مراتب کمتر ادنی مرتبہ طالب سروری قادری است و یا آنکہ طالب قادری سروری است شرح ظاہر عامل و باطن کامل۔ ظاہر عامل آنست کہ کل و جز علم علوم بیان بقال و باطن کامل آنست کہ دیدۂ دل و دیدۂ روح و دیدۂ سر از معرفت اسرار اللہ بامشاہدہ عیان است، آنچہ کل و جز قدرت سبحان است و آنچہ تماشا کونین و مکان است۔ پس معلوم شد اگر کسی دوام لوح محفوظ در مطالعہ داشتہ باشد و از ماہ تا ماہی می بیند طیر سیر قدرت الٰہی این تماشا طبقات باطن نیست و بی خبر از معرفت توحید اللہ۔ و اگر کسی را مرشد در باطن بخواب یا مراقبہ علم نص، حدیث، قرآن، وعلم علوم تفسیر علم مسائل فقہ با تاثیر روشن ضمیر از ہر یک علم علوم تعلیم کند در خواب یا مراقبہ و از قدرت علم باطن بر علما عامل، عالم فاضل ظاہر غالب میشود۔ از علم مقابلہ جواب باصواب۔ این چنین مراتب اہل حجاب از معرفت توحید اللہ باطن بی خبر۔ این یکی از عالم بمرتبہ علمانہ بمراتب فقیر اولیا اللہ۔

اگر کسی را مرشد در باطن بتوجہ باطنی در خواب یا مراقبہ تلقین دست بیعت ذکر کند و ظاہر باطن ذکر جاری گردد و با توجہ ذکر گرمی تاثیر کند و در وجود گرمی آتش سوز بی قرار شب و روز مردم را بانظر چنانچہ طالب از خود بی خود، مست مجنون، دیوانہ این چنین مراتب ذکر زوال طالب محروم از باطن معرفت مشاہدہ حضوری قرب وصال مرشد خام تر بی بصر و طالب خام خیال۔ اگر چہ آن تجلیات بہ بیند از نفس تجلی نار اظہار میگردد ظہور واحمق میداند تجلی ذات دیدار پروردگار نور حضور بعید از معرفت نور دور تر دور۔

و درویش باطن معرفت توحید اللہ کرا گویند و چیست؟ باطن معرفت توحید اللہ خاص قرب مع اللہ مشاہدہ ذات حضور با اخلاص اینست۔ باطن را دو طریق و دو توفیق و دو راہ رفیق و دو گواہ تحقیق قاضی عین الحق حق الیقین طلب میکند۔ یکی تصور اسم اَللّٰہُ ذات طی کل مقامات ذات صفات طرفہ زد، وجود حیّ از حاضرات۔ دوم ناظرات عین العیان مرشد کامل کہ

با نظر ناظر دوام حاضر با عین، طالب اللہ را با نظر عین با عین رساند احتیاج ذکر فکر ریاضت نماند۔ طالب اللہ را روز اول از تصور اسم اَللّٰہُ ذات حاضرات بعین العیان ناظرات سبق میخواند۔ بشروع سبق از توجہ کامل مرشد ہر جا و ہر مقام کہ خواہد خود را میرساند۔

مرشد کامل صاحب باطن معمور از توجہ اسم اَللّٰہُ ذات با تصرف حاضرات و با توفیق ناظرات در باطن صحیح مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم مشرف گرداند از نبی صلی اللہ علیہ وآلہٖ وسلم تعلیم علم و تلقین ذکر منصب مراتب بدہاند۔ اگر طالب را کلیہ بر نبوی صلی اللہ علیہ وآلہٖ وسلم یقین شد در وجود طالب اللہ خلق محمدی صلی اللہ علیہ وآلہٖ وسلم و نیک خصلت محمدی صلی اللہ علیہ وآلہٖ وسلم و خوئی بوئی جمعیت محمدی صلی اللہ علیہ وآلہٖ وسلم تاثیر کند۔ این چنین باطن بی باطل برحق است کہ از حق است از طریق با توفیق است صراط المستقیم تحقیق است۔ طالب محمد صلی اللہ علیہ وآلہٖ وسلم محمود عاقبت محمود۔ اگر طالب را از مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم اعتقاد نماند در قید نفس مردود است و عاقبت مردود۔ مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم و تلقین مرشد کامل مثل محک است امتحان کند کاذب یا صادق۔

اگر مرشد کامل از تصور اسم اَللّٰہُ ذات حاضرات ناظرات فی اللہ ذات در اسم اَللّٰہُ غرق کند و از تصور اسم اَللّٰہُ ذات از سر تا قدم با تاثیر ذات نور غرق مع اللہ حضور۔ بمد نظر اللہ منظور وجود میگردد و ظاہر باطن طاہر و پاک۔ در نظر خلق اگرچہ ناپسند است آنرا از خلق چہ باک۔ بدین طریق باطن بی باطل از توفیق است کہ صحیح تحقیق است۔

اگر کسی را مرشد کامل از تصور اسم اَللّٰہُ ذات حاضرات ناظرات مدخل مشرف بحضور ملازم حضرت محبوب سبحانی قدرت معشوق ربانی پیر دستگیر حضرت شاہ محی الدین سلطان سید عبد القادر جیلانی رضی اللہ تعالیٰ عنہٗ تلقین تعلیم بدہاند و حضرت پیر دستگیر رضی اللہ تعالیٰ عنہٗ بنواز د دوام در مجلس حضوری ساز د۔ این چنین باطن بی باطل است از طریق با توفیق است۔ صحیح تحقیق است از حق است کہ برحق است۔ این ہر سہ مراتب راذات مشرف دیدار نور مطلق توحید قرب اللہ حضور گویند۔ ابیات

شد قادری را سہ مراتب سہ مقام	بی ذکر بی فکر در وحدت تمام
مرشد کامل بود این راز راہ	با توجہ برد مجلس مصطفیٰؐ
باھوؒ را ھو برد غم غیرت نماند	قلب باھوؒ روز و شب اَللّٰہُ بخواند
کاملان را ختم آخر ھو تمام	کنہ اعظم اللہ نداند اہل خام

این راہ باطن بجان بازی است کہ ظاہر در جہان لایحتاج و بی نیاز، بر فقر غرق ذات نور اللہ راضی است۔ مراتب فقر انتہا بحضور ذات نور وجود مغفور باطن معمور۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم خُلِقَتِ الْعُلَمَآءُ مِنْ صَدْرِیْ وَخُلِقَتِ

السَّادَاتُ مِنْ صُلْبِیْ وَخُلِقَتِ الْفُقَرَآءُ مِنْ نُّوْرِ اللّٰہِ تَعَالٰی ط

فقیر را طمع، حرص، حسد، کبر از ان نیست کہ دل سیر از تاثیر اسم اَللّٰہُ ذات با جمعیت دوام است۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم خَلَقَ اللّٰہُ تَعَالٰی کُلُّ شَیْءٍ مِّنْ طِیْنِ الْاَرْضِ وَخُلِقَتِ الْفُقَرَآءُ مِنْ طِیْنِ الْجَنَّۃِ ط

اصل باوصل نور اللہ فقیر را کہ باطن تمام و ہم صحبت نبی اللہ دوام صلی اللہ علیہ وآلہٖ وسلم دنیا و عقبیٰ در طلب او ہر صبح و شام حلقہ بگوش فرمانبردار در حکم مثل غلام۔ تصرف تمام دنیا و عقبیٰ گنج خزائن اللہ در تصرف کامل باطن فقرا است با اختیار خواہ در تصرف در آرد و بردارد خواہ نظر نکند بگذارد و تصرف مرتبہ فقیر را ابتدا است از نظر رحمت خدا است از برائی دل سردی و جمعیت باطن کل۔

حدیث مَنْ لَہُ الْمَوْلٰی فَلَہُ الْکُلُّ ۔ بیت

در مدرسہ دیدار توحیدش سبق — شد مطالعہ کل و جز جملہ خلق
کنہ کن را یافتم لاریب غیب — ہر کرا احمق کرد ظاہر نیست غیب

قولہ تعالیٰ ھُدًی لِّلْمُتَّقِیْنَ ۙ الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ ط

آن سلک سلوک کدام است کہ ہر وقت طالب اللہ می خواہد بہ دریائے توحید غرق گردد ہر وقت کہ طالب اللہ می خواہد مجلس ملازم مشرف بحضور دیدار محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم طالب آن وقت کہ می خواہد خود را بمعرفت اِلَّا اللّٰہ برساند۔ راہ قرب معرفت، مشاہدۂ نور، توحید ذات حضور از تصور حاضرات اسم اَللّٰہُ ذات میکشاید سرّ اسرار ربانی جمعیت جاودانی، عین العیانی۔ طرفہ زد بتو جہ نظر میرساند لامکانی۔ اینست ابتدا طالب مرید قادری غرق الحق فی اللہ فانی۔ قطعہ

گر تو خواہی معرفت توحید ذات — باتصور مردہ دل را کن حیات
عرش زیرش فرش بروی خوش نشین — معرفت توحید کلی این بہ بین

بدانکہ در سلک ذکر فکر آفات رجعت و زوال است و در سلک ورد و وظائف خواندن علم دعوت ریاضت آفات، رجعت رجوعات خلق ریا رنج است و در سلک چلہ خلوت خطرات شیطانی خلل و سلک حجرہ وسوسہ، وہمات مطلق تمام حجاب است۔ راہ قرب اللہ معرفت اللہ سلک گنج بی ریاضت تصور اسم اَللّٰہُ ذات کہ در سلک اسم اَللّٰہُ ذات کل و جزئی است جملہ مراتب مقام درجات۔ مرشد کامل آنست کہ از ملی اسم اَللّٰہُ ذات بکشاید جملگی مطالب آنرا اسم اَللّٰہُ ذات می نماید۔ بیت

باتو گویم بشنو ای اہل از ہوس — ہر مطالب اسم اَللّٰہُ با تو بس

اسم اَللّٰہُ ذات بارگران است۔ حوصلہ می باید وسیع، دوام مجلس حضرت محمد مصطفی صلی اللہ علیہ وآلہٖ وسلم حاضر با قوت قوی۔ حدیث اَلدُّنْیَا لَکُمْ وَالْعُقْبٰی لَکُمْ وَالْمَوْلٰی لِیْ ط فرمود پیغمبر صاحب صلی اللہ علیہ وآلہٖ وسلم دنیا باشد بشما و عقبیٰ باشد

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بشما مرا مولیٰ بس است۔قولہ تعالیٰ مَازَاغَ الْبَصَرُ وَمَا طَغٰی ط حدیث لَوْ کَانَتِ الْجَنَّۃُ نَصِیْبُ الْمُشْتَاقِیْنَ بِدُوْنِ جَمَالِہٖ فَوَا وَیْلَاہُ وَلَوْ کَانَتِ النَّارُ نَصِیْبُ الْمُشْتَاقِیْنَ بِجَمَالِہٖ فَوَا شَوْقَاہُ ط ۔ابیات

علم بہر از معرفت روشن ضمیر ہرکہ خواند بہر دنیا بی نظیر
علم بہر از تقویٰ طاعت حق پسند گر ترا عقل است بشنو ہوشمند
عالم دین درم بی دین طلب باتو گویم بشنو ای بی ادب
علم بہر از راز رہبر باخدا باتو گویم بشنو ای سر ہوا

بسیار علم خواندن فرض عین نیست، از خدا ترسیدن و از گناہ بیرون آمدن فرض عین است۔

حدیث لَا فَرَقَ بَیْنَ الْحَیْوَانِ وَالْاِنْسَانِ اِلَّا بِالْعِلْمِ ط

علم آنست کہ بحق برد و علم آنست کہ از وحق حاصل میشود، حق حقیقت معرفت برسد و مدخل مشرف دیدار مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم میشود۔العلم دانستن۔ چہ دانستن ؟ برآید از باطل انا کفر شرک کبر عجب طمع حرص حسد ہوا و درآید فی اللہ۔نفس ہوا فنا و روح بقا۔بیت

ز دل چشم بکشا و بہ بین ذات نور تو نفس این فنا کن روی در حضور

قولہ تعالیٰ وَفِیْ اَنْفُسِکُمْ ط اَفَلَا تُبْصِرُوْنَ ط

درمیان بندہ وخدا این پردہ دیو نفس خبیث است۔چون از میان دیو رفت عالم باحدیث است۔بیت

ز شہ رگ نزدیک چون گویند دور اسم اَللّٰہُ برد مارا در حضور

قولہ تعالیٰ فَاَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْہُ اللّٰہِ ط

بیت

ہر طرف بینم بجلوۂ ذات نور از تصور اسم اَللّٰہُ با حضور

آن کدام راہ است کہ تمام عمل علم دعوت یکبارگی در عمل درآید و دعوت روان گردد و علما عامل میشود از طاعت و توفیق طاعت دست ندہد مگر از اجازت و توجہ و التفات مرشد کامل۔بیت

ہر کہ را مرشد نہ او شیطان مرید ہر کہ با مرشد بود گو بایزیدؒ

آن کدام راہ است کہ تمام عمل علم دعوت یکبارگی در عمل درآید و دعوت روان گردد۔از عمل قبر اولیا اللہ دعوت قبور عامل۔آن کدام راہ است کہ بتمام معرفت و بتمام توحید و بتمام فقر و بتمام قرب و مشاہدہ بی مجاہدہ فقیر طرفہ زمیشود۔کامل تصور اسم اَللّٰہُ ذات باستغراق فی اللہ حضور۔این فیض اللہ بخش اللہ و عطا از مرشد کامل است۔

مرشد کامل از کدام چیز و کدام عمل شناختہ شود۔ سخن او از کنہ کن و باذکر فکر مستی طالبان اللہ را مشغول نگرداند و بجز تصور توجہ مشاہدہ ذات نور حضور نداند۔ بدانکہ قالب قلب روح مقدس جسم جان و جود جثہ فقیر صاحب جوہر معرفت توحید گاہ رحمان است کہ از اللہ تعالیٰ قرب جمعیت احسان است۔ پس معلوم شد کہ فقیر اہل تصور اسم اَللّٰہُ ذات نہ راہ ذکر فکر داند و نہ راہ ورد وظائف خواندن و نہ راہ مراقبہ، مکاشفہ مجادلہ داند و نہ راہ کشف کرامات و نہ راہ عز و جاہ دنیا درجات محض مطلق فنا فی اللہ، عین بعین ذات لازوال وصال۔ طالب اللہ صادق صدیق تصدیق با توفیق آنست کہ از مرشد طلب کند یکی معرفت مشاہدہ نور ذات باطن معمور۔ طالب اللہ صادق صدیق مشرف صحیح حضور۔ تصور اسم اَللّٰہُ ذات بی ریاضت راز است۔ بدین طریق فیض بخش مرشد کامل قادری قدردان کل است۔ حدیث

وَمَنْ اَرَادَ الدُّنْیَا فَلَهُ الدُّنْیَا وَمَنْ اَرَادَ الْعُقْبٰی فَلَهُ الْعُقْبٰی وَمَنْ اَرَادَ الْمَوْلٰی فَلَهُ الْکُلُّ ط

باید دانست کہ از ذات در جہ صفات بی واسطہ میدر آید۔ مشاہدات ہر کہ کل الکلید توحیدات بدست دارد، لایحتاج باہیچ کس التجا نیارد۔ ابتدا را عمل دعوت در عمل دعوت کدام تمام است و آن دعوت سخت است و غالب۔ عمل تیغ برہنہ دعوت را چہ نام است؟ دعوت خواندن با توفیق پنج طریق است۔ عامل کامل در علم دعوت آنست کہ اول دعوت قرآن و یا دعوت دعائی سیفی و یا دعوت اسماء باری تعالیٰ یا دور مدور دعوت مع اللہ جواب باصواب میداند۔ بعد ازان دعوت ہمچنان دور مدور مع حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم میخواند و میداند۔ بعد ازان دعوت ہمچنان دور مدور مع حضرت حضرت آدم علیہ السلام تا خاتم النبیین صلی اللہ علیہ وآلہٖ وسلم با جمیع و جملگی انبیا نبی اللہ مرسل اصفیا علیہم السلام می خواند و میداند۔ بعد ازان دعوت دور مدور با مؤکل فرشتہ بخواند و میداند۔ بعد ازان دعوت دور مدور با جمیع شہدا و غوث و قطب و فقیر و درویش می خواند و میداند۔ بعد ازان حکم اول دعوت از اللہ تعالیٰ بگیرد۔ بعد ازان رخصت دعوت از حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم دریابد۔ بعد ازان اجازت دعوت از جملہ اصحاب کبار و پنجتن پاک طلب کند و بخشش عطا کند و بعد ازان امر دعوت حضرت پیر دستگیر شاہ محی الدین رحمتہ اللہ علیہ می فرماید از کرم و لطف مرحمت امر کند و بعد ازان جملگی انبیا و اولیا اللہ و مرسل و نبی، اصفیا و اولیا غوث و قطب درویش و فقیر اشارت کنندہ و بعد ازان در دعوت عامل کامل مکمل کل الکلید گردد، وقتیکہ میخواہد دعوت خواندن میرود بر قبر اولیا اللہ قبر کہ مثل تیغ برہنہ باشد نشستہ می خواند و بر قبر جواب باصواب می گیرد از ہر یک حضور دعوت خواندن آسان کار است۔

در دعوت رجعت و آفات بسیار است و بیشمار است کہ صاحب دعوت کامل لا رجعت و لا زوال و لا حصار۔ عارف باللہ اولیا اللہ یگانہ با پروردگار۔ کامل دعوت ظاہر ناظر در نظر او گنج غیبی از خزائن اللہ حاضر، آنرا چہ احتیاج است کہ از برائی اہل دنیا می خواند۔ ہر کہ از بہر دنیا و اہل دنیا دعوت می خواند ہر آئنکس ناقص است، ابتدا و انتہا سلک سلوک خواندن دعوت

نداند۔کامل دعوت از برائی سہ کاری خواند از معائنہ دین ظاہر با گنج خزائن اللہ وتصرف از تصرف دنیا دم دل سرد گردد و در نظر سیم وزر برابر۔اول آنکہ بادشاہ اسلام بکفار قطع الطریق دار حرب جنگ شروع میشود۔دوم آنکہ شخصی از دعوت خواندن رجعت خوردہ دیوانہ مجنون شدہ باشد۔سیوم آنکہ از برائی علما عامل وارث انبیا پیش او مشکل مہمات آمدہ باشد۔

چون فقیر از عمل دعوت نگہدارد و در تصور تصرف اسم اَللّٰہُ ذات کامل اکمل مکمل کل شود و از خلوت و چلہ و دعوت و مجاہدہ و ریاضت کشیدہ ہزاران ہزار از ان جملہ بہتر است توجہ کامل فقیر کامل یکبار۔فقیر کہ عمل توجہ وتصرف وتصور داند طرفہ زدتوجہ اوتا روز قیامت عمل باز نماند۔روز بروز در ترقی و افزون باد۔علما وارث الانبیا را مراتب آنست کہ اگر علما وارث الانبیا را از علم ظاہر نقصان و یا غلط و یا سہو و یا مقابلہ با علما ناقص واقع میشود از قوت ظاہر علم علوم متوجہ بجملہ انبیا از حضرت آدم علیہ السلام تا ختم النبیین حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم با ارواح ہر یک نبی، مرسل، اصفیا، انبیا دست مصافحہ ملاقات کند وصواب علم عطا و خطا صحیح وغلط با توفیق تحقیق کند۔علما کہ در باطن بملازمت ملازم خود را حاضر در مجلس نکند ہر آئنکس وارث الانبیا چہ طور شود کہ مردہ دل مثل ستور۔علما وارث الانبیا زندہ قلب روحانی است نفسانی ناسوتی وارث الانبیا نیست۔

قولہ تعالیٰ کَمَثَلِ الْحِمَارِ یَحْمِلُ اَسْفَارًا ط۔ بیت

علم با عمل است علمش راہبر عالمان را دل صفا صاحب نظر

فقیر عارف باللہ اولیا اللہ کرا گویند کہ جامہ برتن لباس لطیف خود شریف معرفت وتوحید پوشد و در یکدم در یائی توحید معرفت بنوشد و دم نزند و نہ خروشد۔دوام در مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بحضور و بمد نظر اللہ منظوری باشد۔فقیر بغیر از حکم و بغیر از اجازت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم ہیچ کار نکند۔قولہ تعالیٰ وَمَا یَنْطِقُ عَنِ الْھَوٰی ط اینست مراتب معرفت و مراتب علم و مراتب کشف و مراتب کرامات و مراتب تجرید وتفرید و مراتب غوث و مراتب قطب و مراتب ابدال و مراتب اوتاد و مراتب توحید و مراتب تصور و مراتب تصرف و مراتب توجہ و مراتب تفکر و مراتب مراقبہ و مراتب مکاشفہ و مراتب محاسبہ و مراتب مجادلہ و مراتب قرب و مراتب ذات نور و مراتب مشاہدہ فی اللہ حضور و مراتب فنا و مراتب بقا و مراتب دعوت رویت اللہ تعالیٰ جملگی مراتب طرفہ زدا ز حاضرات اسم اَللّٰہُ ذات طی وجود زندگی حاصل کردن آسان کار است، لیکن وجود حوصلہ وسیع و دوام حاضر محمد نبی صلی اللہ علیہ وآلہ وسلم با ادب نگاہداشتن مشکل و خیلی دشوار است کہ دم فی اللہ ذات و قدم بر قدم سرور کائنات حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بود اثبات تا وقت مردن سلامت بردن۔قولہ تعالیٰ وَاعْبُدْ رَبَّكَ حَتّٰى یَاْتِیَكَ الْیَقِیْنُ ط۔

اینست مراتب عارفان حق الیقین راسخ دین دم با قدم بی غم از لطف اللہ با کرم۔بدانکہ تمام عالم سہ قسم است۔یکی محجوب

کہ اہل دنیا حجاب کردہ شدہ بین العبد والرب۔ دیگر حجاب علم آن علم کہ مخالف رحمان وموافق نفس دنیا شیطان۔ اَلْعِلْمُ حِجَابُ اللّٰہِ الْاَکْبَرِ واقع شد۔ این طریق منافق، کافر، کاذب اہل نفس امارہ است۔ قولہ تعالیٰ وَمَا اُبَرِّئُ نَفْسِیْ ج اِنَّ النَّفْسَ لَاَمَّارَۃٌ م بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّیْ ط اِنَّ رَبِّیْ غَفُوْرٌ رَّحِیْمٌ ط

دوم قسم فرقہ طریقہ مجذوب اہل کشف مبتدی قلب در ولایت نور روشن ضمیر قلب از افسوس وعبرت و حیرت جذب رجعت خوردہ ناقص ناتمام، اخیر از معرفت ماندن اہل حجاب۔

سیوم فرقہ محبوب اہل روحانی زندہ قلب تمام نفس فانی ابتدالاہوت در مطالعہ لوح ضمیر۔ ظاہر باطن ناظر ہمیشہ مثل آفتاب بی حجاب۔ در ہر مقام توحید معرفت در ہر مجلس انبیا و اولیا حاضر۔ پس معلوم شد کہ اہل نفس نجس رالذت جیفہ مردار است۔ شوق بذکر فکر مراقبہ، مکاشفہ بزندگی قلب بیدار است و اہل روح را راحت وفرحت وبہجت وعیش وعشرت وخورمی و طرب قلب وجمعیت ولذت ذوق شوق ربوبیت رویت غرق فی اللہ ذات بنور مشرف دیدار است۔ این چنین صاحب تصور اسم اَللّٰہُ ذات روحانی عین العیانی باقرب ربانی ہر جا کہ بنشیند تماشائے کونین برکف دست و بر پشت ناخن می بیند۔ ہر کہ تماشائے ہر دو جہان رامی بیند بر ناخن پشت، آنرا چہ احتیاج است خواندن ونوشتن وعلم دائرہ پرکردن و قلم گرفتن درسہ انگشت۔ ہر کہ از تصور اسم اَللّٰہُ ذات واز تصور اسم محمد صلی اللہ علیہ وآلہ وسلم سرور کائنات واز تصور اسم اعظم و اسماالحسنیٰ متبرکات واز تصور کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ صلی اللہ علیہ وآلہٖ وسلم طیبات واز تصور سی حروفی درجات واز تصور قرآن آیات حاضرات ہر یک راکنہ میداند وباکنہ می خواند ہر جا وہر مکان کہ می خواہد خود رابرساند، خواہ در مقام نفس فنا خواہ در مقام قلب صفا خواہ در مقام روح خواہ در مقام لقا۔ اینست مراتب فقرا۔ بشنو ای احمق بی ادب و بی حیا! اگر بیائی در باز ورنہ حق بی نیاز۔ عارفان در عبرت و حیرت پریشان کہ در تماشا وحسابگاہ بمد نظر نگاہ۔ کُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ ط گاہی در رجا وگاہی در خوف۔

ای عزیز! باید دانست کہ ذکر ومراقبہ وخواب وموت وعیان بی مثل وتوصل و بیان فنا و بقا لامکان ولقا را شرح علیحدہ علیحدہ است۔ بعضی مراتب را از تعبیر خواب یافتہ میشود وبعضی مراتب را از علم تفسیر یافتہ میشود وبعضی مراتب را از روشن ضمیر یافتہ میشود وبعضی مراتب را از معرفت مشاہدہ باقرب حال وصال احوال یافتہ میشود وبعضی مراتب را از نعم البدل واز فیض علم ازل مطلق دیدار موت نفس مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا ط یافتہ میشود تحقیق تمامی وجملگی از طریق ظاہر باطن وَمَا تَوْفِیْقِیْٓ اِلَّا بِاللّٰہِ ط چنانچہ مراتب وصال ومراتب لازوال ومراتب حال ومراتب کمال احوال و مراتب جمعیت جمال اِنَّ اللّٰہَ جَمِیْلٌ وَّیُحِبُّ الْجَمَالَ ومشاہدہ عین جمال۔ ومردہ دل طالب دنیا وتارک الصلوٰۃ و اہل شرب واہل بدعت واہل سرود وخام خیال، مصاحب شیطان وتابع نفس دجال خواہ عالم فاضل باشد خواہ جہال۔

زندہ قلب و ذکر قلب و روشن قلب و جمعیت قلب۔

شرح دعوت

وشروع دعوت از برائی کار دینی مہمات اہل دعوت ناقص اول نماز استخارہ میخواند۔ این چنین صاحب دعوت را اہل عامل دعوت گویند از برائی مہمات کار اہل دعوت کامل از قوت توفیق بمراقبہ میرود۔ این چنین صاحب دعوت را اہل کامل گویند از برائی کار مہمات اہل دعوت مکمل از تقویت باطن از غلبات علم واردات فتوحات غیبی الہام از روحانی عین العیانی۔ این چنین صاحب دعوت را مکمل گویند از برائی کار مہمات اہل دعوت اکمل از قرب اللہ تحقیق حاضرات اسم اَللّٰہُ ذات از مطالعہ لوح محفوظ و یا تصور لوح ضمیر۔ این چنین صاحب دعوت را اکمل گویند این مراتب دعوت را مجمل جمع مجموعہ کند، آنرا صاحب دعوت ناظر تماشائی کونین حاضر و از خواندن دعوت ہزاران ہزار بہتر است توجہ فقیر ناظر حاضر یکبار۔ ہر کہ توجہ توفیق طریق میداند احتیاج خواندن دعوت نماند از توجہ او کار روز بروز در ترقی تا قیامت باز نماند۔

اوّل دعوت کامل را دعوت قفل گویند۔ دعوت قفل قرآن خواندن بتصور آنچہ اہل دعوت تمام بر روئے زمین است بدعوت قفل خواندن ہر یک را دعوت قفل بند کردہ میشود کہ دعوت یک حرف روان نگردد و رجعت بیماری بر ہمہ در وجود و یاد آن ملک قحط باران و یا قحط غلہ و در مردم مرگ مفاجات پیدا میشود۔

دویم دعوت مکمل کلید دعوت۔ قرآن خواندن از قرب اللہ حضور و مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم منظور و دروازہ قفل ازل و دروازہ قفل ابد و دروازہ قفل دنیا و دروازہ قفل عقبیٰ و دروازہ قفل معرفت بکشاید و عینہٖ بعین می نماید۔

سیوم دعوت توحید اکمل دعوت خواندن بر قبر اولیا اللہ قبور و جواب باصواب میگردد از ہر یک ارواح حضور۔

چہارم دعوت جامع النور۔ کونین در تصرف اوست و نور ذات فی اللہ در مغز و پوست غرق فی اللہ ذات تارک لذات و حیوانات اگرچہ بخورد از آتش ذکر اَللّٰہُ وجدانی و از قرب اللہ نور قربانی و از نور تجلیات سلطانی سوختہ خاک خاکستر۔ از بود نابود گرداند۔ آنچہ فی الدنیا و الآخرۃ از و از صفائی باطن مخفی و پوشیدہ نماند۔ این چنین عارف باللہ دریائی معرفت نور بنوشد نہ گوید و نہ خروشد و نہ جوشد و دوام برتن لباس شریعت پوشد و در شریعت بکوشد۔

دعوت چہار قسم است؛ دعوت قفل کامل، دعوت کلید مکمل، دعوت توحید اکمل کمال باقرب اللہ وصال لازوال، دعوت جامع النور غرق فنافی اللہ، روشن ضمیر علما باللہ فقیر فی اللہ بر کونین امیر است۔

شرح دعوت کل الکمال عین الجمال

اہل دعوت پارسا بدست سنگ پارس آرد کہ لا یحتاج گردد۔ مرتبہ پارسا این را رجعت نفس بردارد۔
اِنَّ اللّٰہَ یُحِبُّ الْفُقَرَآءَ الْغَنِیُّ ط واقع شد۔
مصرعہ

از دست نارسا است کہ مکارہ پارسا است

و یا آنکہ اساس دعوت علم تکثیر کیمیا اکسیر است۔ بغیر از علم کیمیا اکسیر روان نگردد۔ و علم دعوت رجعت، راندہ و جنونیت وحوادث وآفات و بلا و رنج، دیوانگی و بی قراری و بی جمعیتی بسیار است۔ کاملان را نہ احتیاج رجعت وحصار و بلا و حوادث فارغ، از وال صاحب احوال و ناقص بخواندن خراب گردد خام خیال۔ دعوت در عمل در آوردن از رخصت استاد مرشد کامل کل و جز در قید قبض آوردن آسان کار است۔ ناقص را اگر چہ تمام عمر ریاضت کشد، بدست دعوت آوردن خیلی مشکل و دشوار است۔ کامل دعوت نہ گدا است۔ تمام از مشرق تا مغرب بہر ملک ولایت حاکم از حکم خداوند واز رخصت حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ صاحب دعوت تیغ برہنہ در دست گیرد و اہل اللہ ولی مثل اصحاب نبی صلی اللہ علیہ وآلہ وسلم صاحب دعوت باذو الفقار اول قاتل الکفار راسخ دین بالیقین۔

چون فقیر بمرتبہ کاملیت کل رسد اوّل طالب اللہ را کہ تعلیم از حاضرات اسم اَللّٰہُ ذات باطن با ارواح از ہر یک انبیا و از ہر یک اولیا تا خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تا قیامت با ارواح اولیا مومن مسلمان غوث قطب فقیر درویش دست مصافحہ ملاقات مجلس کناند و ہر یک را بنام وصورت آشنا گردد و کافی دعوت طالب را بشروع علم دعوت آنچہ صاحب منصب مراتب ولایت ولی اللہ اولیا اللہ اہل دعوت و اہل ذکر فکر و اہل مجاہدہ مشاہدہ و اہل نفس و ہوا و زندہ قلب اہل روح بقا اہل درویش فقیر ہر قریہ بقریہ ملک بملک ولایت بولایت ہر خانہ بخانہ صوبہ بصوبہ پرگنہ پرگنہ ہر شہر بشہر، نام بنام، شان بشان، از قوت ورد و وظائف خواندن معلوم گرداند۔ رخصت اہل دعوت کامل کمالیت بنا بران کل کشاینده مہمات ہر مشکل۔

صاحب عمل عامل کامل اکمل مکمل کل الکلید۔ صاحب دعوت آخر انتہا کدام است؟ مقام خاتم النبیین وختم تمام۔ آن دعوت کدام است کہ قرآن بحفظ دور مدور مع اللہ کلام اللہ ہم دور باخدائی تعالیٰ بخواندن۔ آن دعوت کدام است کہ دور مدور با ہر یک ارواح انبیا مرسل نبی اصفیا از حضرت آدم علیہ السلام تا خاتم النبیین صلی اللہ علیہ وآلہ وسلم قرآن بخواندن و آن دعوت کدام است کہ دور مدور بحفظ در مجلس حضور حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم و با اصحاب کبارؓ و با شہیدین

امامین اشرفین حضرت امام حسن رضی اللہ تعالیٰ عنہ و امام حسین رضی اللہ تعالیٰ عنہ و با جمیع اصحاب نبی صلی اللہ علیہ وآلہٖ وسلم قرآن بخواندن و آن دعوت کدام است کہ ہر یک ارواح اولیا فقیر درویش، غوث، قطب، ابدال، اوتاد، ولی اللہ، عارف باللہ واصل الی اللہ، صاحب منصب مراتب مومن، مسلمان قرآن بادور مدور بخواندن۔ وقت خواندن قرآن باترتیب دور مدور واز اللہ تعالیٰ در یکدم ہزاران ہزار الہام میشود و ہر یک روحانی، انبیا اولیا اللہ خاکیان اہل اسلام بمقدار بالشت و یا بمقدار یکدست فرق گرد بگرد صف بصف و فرشتگان نیز گرد بگرد صف بصف واز ہر یک حکم و اجازت روحانی وقرب رحمانی گرفتہ و دریافتہ۔ وقت شب بخواندن دعوت بر قبر اولیا اللہ تیغ برہنہ قبور و جواب صواب حقائق ماضی حال مستقبل می گیرد از حضور۔ اینست عامل اہل دعوت لائق خواندن دعوت وجود مغفور نہ احتیاج حصار و نہ احتیاج رجعت۔ خواندہ دعوت عارف باللہ لازوال فقیر فقر الوصال۔ بعد ازان ہر مقام و ہر جا کہ کامل صاحب دعوت بنشیند تماشائی ہر دو جہان را برکف دست و یا بر پشت ناخن بہ بیند۔ این است صاحب دعوت را عمل دعوت قبور از تصور اسم اَللّٰہ حضور۔ حدیث اِذَا تَحَیَّرْتُمْ فِی الْاُمُوْرِ فَاسْتَعِیْنُوْا مِنْ اَھْلِ الْقُبُوْرِ ط

کہ در تصور و در دعوت ناظر گنج خزانہ غیبی کل و جز پیش حاضر وقتیکہ این چنین دعوت و یا تصور اسم اَللّٰہ ذات بمد نظر منظور حضور، باجمعیت اشتغال اللہ۔ چون ولی اللہ متوجہ با توجہ در تفکر مراقبہ مقام محبت معرفت مشاہدہ نور ذات فی اللہ در آید عرش اکبر جنبش میخورد و میگوید کاش کہ اگر فرش زمین می بودی کہ بر من کلام اللہ و اشتغال اللہ می شندی و فرشتگان در نعرہ و گریہ می آمدند کہ آہ افسوس ما انسان بودی کہ مراتب ایشان می یافتی۔ این علم فیض ازلی بخش فضلی عطا اللہ است۔ قولہ تعالیٰ عَلَّمَ الْاِنْسَانَ مَالَمْ یَعْلَمْ ط

بیت

گفت باھوؒ گوش کن بہر از خدا طلب کن حق معرفت وحدت لقا

حدیث قدسی اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ فَلْیَظُنَّ مَا یَشَآءُ وَ اَنَا مَعَ حِیْنٍ یَّذْکُرُ فِیْ نَفْسِیْ ذَکَرْتُہٗ فِیْ نَفْسِیْ وَ اِذَا ذَکَرَنِیْ فِی الْمَلَاءِ ذَکَرْتُہٗ فِی الْمَلَاءِ خَیْرٌ مِّنْھُمْ وَ مَنْ تَقَرَّبَ اِلَیَّ شِبْرًا فَقَدْ تَقَرَّبْتُ اِلَیْہِ ذِرَاعًا وَّ مَنْ تَقَرَّبَ اِلَیَّ ذِرَاعًا فَقَدْ تَقَرَّبْتُ اِلَیْہِ بَاعًا وَّ مَنْ جَآءَ اِلَیَّ یَمْشِیْ جِئْتُ اِلَیْہِ ھَرْوَلَۃً ط

بیت

ہر کہ فی اللہ گشت فانی باخدا نور نور ذات فی اللہ شد بقا

فقیر کہ درین مراتب سلطان الاوہام فقر تمام برسد وحی العلوم از قرب اللہ مرسل الہام ہزاران ہزار بیشمار قدرت اللہ پیغام علم الدین غیبی و واردات۔ عارف باللہ را از تصور اسم اَللّٰہ ذات ہزاران ہزار بلکہ لک کروڑ مقامات در یکدم طی

گرداند، آنچہ غل وغش، غلط، غلاظت، کدورت، زنگار خطرات واہمات خناس، خرطوم دفع دورتر گرداند۔ بجز اسم اَللّٰہُ ذات، دل پُرنور دوام حضور دیگر نماند۔ درین مقام دل جمعیت گیر دروشن ضمیر برنفس امیر۔ اینست مراتب فی اللہ فقیر بانظر تاثیر کند و باہر مقام بحضور برساند۔ ذاکر اگر کسی را از نظر در وجود تاثیر میشود۔ در تمام قلب قالب اسم اَللّٰہُ ذات سکونت بگیرد و مثل نقش اسم اَللّٰہُ در نظر دست خوشخط مرقوم در جثہ تمام۔ این مراتب ناقص اگرچہ از تصور اسم اَللّٰہُ ذات گرمی ذکر میشود و بامردہ دل را بانظر ذکر گرمی میکند، بغیر از مشاہدہ حضور غرق معرفت اللہ و مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم باور نباید کرد کہ این چنین مراتب مبتدی از انا ہوا بعید از فقر محمدی صلی اللہ علیہ وآلہٖ وسلم معرفت خدا۔

آن دعوت کدام است کہ بعمل آوردن مطالب ہر دو جہان است۔ آن دعوت کدام است کہ لشکر ہزاران ہزار دشمن دار حرب کافر، کاذب، قاطع الطریق منافق، زندیق بخواندن دعوت قرآن در حیرت عبرت در آیند و دل از دست بی واسطہ میروند و آمدہ حاضر شوند و دین محمدی صلی اللہ علیہ وآلہٖ وسلم قبول کنند و آن دعوت کدام است کہ بخواندن قرآن اسما اللہ تعالیٰ جملہ اعدائی دشمن کور چشم نابینا گردد و صلح کند و بحضور در آید و روشن چشم گردد۔ آن دعوت خواندن قرآن کدام است کہ جملہ اعدائی دشمن دیوانہ مجنون تمام لشکر از خود بی خود گردد و نہ سلاح یاماند و نہ خانہ یاماند و نہ زبان کشایندہ حیران پریشان خراب تا آنکہ روئی این نہ بینند جمعیت و صحت و ہشیار نگردند۔ آن دعوت خواندن قرآن کدام است کہ بشروع دعوت خواندن قرآن جن و انس و فرشتہ مؤکل در قید قبض تمام است۔ اشارت دعوت حرم مدینہ مبارک حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم اشارت دعوت قبر مبارک کہ بانگشت بنویسد محمد ابن عبداللہ و باز بر قبر مبارک بنویسد۔

قولہ تعالیٰ اِنَّ اللّٰہَ وَمَلٰٓئِکَتَہٗ یُصَلُّوْنَ عَلَی النَّبِیِّ ؕ یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْہِ وَسَلِّمُوْا تَسْلِیْمًا۔

بگرد قبر مبارک سورۂ مزمل و یا سورۂ اِنَّا فَتَحْنَا بخواند و متوجہ بمراقبہ رود، زود با مقصود گردد۔ این دعوت عظیم روضہ نبی کریم صلی اللہ علیہ وآلہٖ وسلم طرفہ زد بامر اللہ تعالیٰ۔

آن دعوت کدام است کہ گنج خزائن اللہ غیب الغیب از زمین بیرون برآوردہ تصرف کند از مشرق تا مغرب تمام عالم ہفت اقلیم بادشاہ را در حکم و در قید قبض حلقہ بگوش غلام طالب مرید تابع گرداند۔ آن دعوت کدام است کہ در و اسم اعظم بخواند و بر کلوخ و سنگریزہ دم کند سیم و زر گردد و آن دعوت کدام است کہ از دنیا و عقبیٰ دل سرد میشود۔ دوام دل سیر غنایت ہدایت ملک سلیمانی استغراق فی اللہ معرفت دیدار دنیا و عقبیٰ نمیکند اختیار۔ رستگاری بہتر است گدائی با فقر و فاقہ باطن صفائی باروح متفق و از نفس خلاف جدائی۔ حدیث

اَلدُّنْیَا قَوْسٌ وَّحَوَادِثُھَا سِھَامٌ وَ الْاِنْسَانَ فِیْھَا ھَدَفٌ فَفِرُّوْا اِلَی اللّٰہِ حَتّٰی نِجَاتُ النَّاسِ ؕ

قولہ تعالیٰ وَلَقَدْ جِئْتُمُوْنَا فُرَادٰی کَمَا خَلَقْنٰکُمْ اَوَّلَ مَرَّۃٍ ؕ

کامل دعوت زندہ دم بخواند۔ دعوت یکدم ہر مشکل اللہ تعالیٰ بہ برکت کلام قرآن مجید مہمات بانجام برسد۔ دعوت مکمل زندہ قلب زندہ دل بشروع از دل دلیل الہام سوار است تمام پیدا میشود و کار مہمات بتمامیت انجام مطلب مقصود برسد۔ دعوت از روح کلی صاحب وہم آواز وحدانیت واحد، کل الکلید طرفہ زد بہر کار مہمات مشکل کشا۔ وصال الجمال ہر حقیقت احوال۔ اینست جذب دعوت کار مہمات از تصور دعوت قرب اللہ ذات بامطلوب انجام رسد۔ این ہر یک دعوت دیر است۔ دعوت عامل مثل باد تیز مرغ طیر است۔ تیر مطالب از کمان زبان برخیزد و با ارواح کار قوت توفیق برسد و مطالب کلیہ شود۔ این چنین دعوت نیز دیر است۔ کامل عامل دعوت کل را کار مہمات با توجہ و با تصور و با تصرف و با تفکر و اشتغال از قرب توحید اللہ معرفت وصال۔ این چنین صاحب دعوت را میکند ناظر تمام و تماشائی ہر دو جہان بمد نظر حاضر و یا آنکہ منتہی عامل کامل اہل دعوت از قرب حضوری آگاہ بنظر نگاہ از قوت جمعیت قرب اللہ است۔ صاحب دعوت ہر کاری را کہ در قید قبض توجہ در آرد و میداند، اللہ تعالیٰ بدانستن توجہ میکند، آنرا احتیاج لب جنبانیدن نماند۔ اینست دعوت کہ از عمل توجہ بخواند۔ اگر کسی را بخواندن دعوت و یا از نقش دائرہ پُر کردن و یا مؤکل و یا از جنونیت آسیب رجعت خوردہ باشد آنرا چہ احتیاج است علاج او خلاص کردن از تصور اسم اللہ ذات۔ معرفت معراج لائق دعوت خواندن۔ این چنین اہل دعوت دیدار است کہ بعید از ناسوت اہل مردار است۔ ابیات

دل بیدار حق دیدار جوید	بہر سخنی ز حق دیدار گوید
بہ زندگی دل روا باشد گواہی	کشش از وی کشش با دل آگاہی
دلم را راز شد از راز اللہ	خطی برکش بگرد ماسوی اللہ
کسی از خود فنا شد آنچہ تام است	فنا فی اللہ تعالیٰ باتمام است
چنان حباب بر آبش نمودن	شود با آب در آبش ربودن
چو اخگر آتش یک رنگ نام است	ولی گردی بخاکستر تمام است
جسم فی اللہ نور گردد بحر نوش	ذکر نورش نور ازو بالا عرش
منم بیدل کہ دل بامن نمانده	کہ ورد روز و شب دیدار خوانده
بپرسیدم ز دل دیدار دیده	بگفت دیده ولی دیگر ندیده
کسی بیند ز دل دیدار دائم	روا باشد کہ دل با روح قائم
کہ نفسی شد فنا با قرب اللہ	دلش شد روح و روحش غرق فی اللہ
دو عین یک نظر عینک نماید	حضوری معرفت از دل کشاید

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دویم یک گشتہ در یک روز بینم ز حق منکر نیم ہر روز بینم
از ہزاران کسی بود آنجا رسیدہ کہ غرق ماسویٰ مطلق بریدہ
ز دیدہ نور نوری نور راز است کہ چشم معرفت او را چو باز است

قولہ تعالیٰ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى ط

پس معلوم شد کہ ہر یک دعوت وعلم دعوت وحکمت دعوت وجمعیت دعوت وحکم دعوت واجازت دعوت ورخصت دعوت وروحانیت دعوت باید فہمید کہ در دعوت پنج کلید است کہ از حکم حضوری توحید است کہ از ین کلید بی خبر، ناقص اہل تقلید است۔ در ہر قفل کہ بیند از دبکشاید وواسازد۔ اوّل کلید فیض الفضل دوم کلید از لوح محفوظ مطالعہ دریافتن نصیب ازل۔ سیوم کلید نعم البدل۔ چہارم کلید بردارد رجعت خطرات خلل۔ پنجم کلید عامل راد رہر یک نظر ہر یک دعوت وعمل۔ اینست دعوت مجموعہ کلید کہ اصل او از اللہ توحید۔ دعوت خواندن ومؤکل در قید آوردن نہ آسان کار۔ درخواندن دعوت یک لک وبیست وسی ہزار رجعت است کہ در وجود بعضی رجعت از غلبات علم وظائف مجنونی، دیوانگی، فقر و بلاکت و بی اعتباری وبعضی رجعت انا ہوا وبعضی رجعت رجوعات ومسخرات خلق۔ کامل عامل مرشد صاحب دعوت آنست کہ طالب او بر ہر مراتب و بر ہر رجعت و بر ہر مقام غالب۔ آخر انتہا دعوت کاملیت دعوت تمام از قرب دیدار روان شود از دل بیدار وروح نظار ومشاہدہ بین سرّ اسرار پروردگار ورجعت رجوع آوردہ شود بغیر حق است کہ باطل برسد۔ رباعی

دعوت کامل بود کامل کرم کامل سرشت با ادب و شرم
ناقصی خوانی بود خانہ خراب بہر اللہ دعوتش خواندن ثواب

وبعضی اہل دعوت باحکم واجازت عامل۔ ہر کہ علمی دعوت داند مبارک کہ ہر آنکس ہر حال بخواند وترک لذت حیوانات و اگر کامل میخواند عامل میخواہد میخورد وآنچہ داند می پوشد وآنچہ آید از ہر طریق کہ میخواند از دعوت روان گردد و ہر کہ برائی اہل دنیا و درم دنیا دعوت خواند، احمق ناقص است۔ طریق توفیق دعوت خواندن تحقیق نداند کہ صاحب دعوت لایحتاج است و بہ ہیچ کس احتیاج ندارد۔ اگر از قہر بخواندن قرآن بحر این چنین دعوت خواند کہ کعبہ، مسجد گاہ مسلمانان وعرش اکبر را می جنباند۔ آفرین باد بر آن اہل دعوت کہ آزار مردم بردارد وہیچ کس را نیازارد۔ بیت

ہم عاملم ہم کاملم رہبر خدا ہم عارفم درویش بافقر و لقا اللہ بس ماسویٰ اللہ ہوس۔

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى رَسُوْلِ خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَاَتْبَاعِهٖ وَاَوْلِيَآءِ اَجْمَعِيْنَ o

Qurb-e-Deedar
English Translation with Persian Text
Closeness to the Vision of Allah

The most eminent Saint of Sub-continent Sultan Bahoo is known in the whole world for his mystic teachings which are actually the teachings of Faqr-the straight path towards Allah. His books contain the treasure of Faqr and are the true guide for the seekers of Allah. He states about the book *Qurb-e-Deedar*; "It drowns in the Divine Oneness as it is the light of Divine Essence and the source of vision of Lord for a *Sarwari Qadri* disciple. Hence, it is also named as the perfect key of totality." Whoever is truly in search of the straight path towards Allah can find it through the sacred book.

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